

SELF-HELP
IN
SOCIAL WELFARE

Proceedings of
THE SEVENTH INTERNATIONAL CONFERENCE OF
SOCIAL WORK

TORONTO
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EDITORS' NOTE

The enormous amount of material, that we received for compiling the Toronto Proceedings, has had to be edited, and, we fear in certain cases, rather drastically. This has been necessitated by the fact that we had to compress the papers, reports and appendices within the covers of a single, slim volume, and also had to ensure uniformity. We hope that the contributor and the reader will bear with us—the one for possibly having had his paper curtailed, the other for any inadvertent mistakes that may have occurred in spite of our vigilance. We are deeply grateful to all those who have given us their unstinted assistance in the compilation of this volume, and especially to Miss Elizabeth Govan and Mr. Richard Clements. Our thanks are also due to the management of the Associated Printers (Madras) Ltd. for their help and co-operation in expediting the work.

**GULESTAN R. B. BILLIMORIA
SHIRIN DASTUR PATEL**

Editors.

INTRODUCTION

IN presenting the proceedings of the Toronto session of the International Conference of Social Work, it would not be amiss, at the outset, to give a brief account of the history of the organization since its inception in the 'twenties.

The project of holding International Conferences of Social Work conceived by Dr. René Sand, the then Technical Counsellor of the League of Red Cross Societies, was very favourably received by the National Conference of Social Work of the U.S.A., where it was first proposed by the American Association of Social Workers, by the Russell Sage, Laura Spelman Rockefeller and Commonwealth Foundations, as well as by the European Centre of the Carnegie Endowment for International Peace and the League of Red Cross Societies. Out of this beginning, arose the First International Conference of Social Work, which was held in Paris in 1928 ; the second one followed in 1932 at Frankfurt-on-Maine, Germany. The third session was held in London in 1936, when, for the first time, a main theme for discussion was selected, "Social Work and the Community".

The fourth Conference was to have been held in 1940. Due to the war, however, no meetings of the International Conference of Social Work were held until 1946. In that year, under the chairmanship of the President, Dr. René Sand, a preparatory meeting was held in Brussels which was attended by one hundred social workers from 15 countries and representatives of 6 international organizations. Plans for re-organizing the International Conference were formulated and a provisional executive board was appointed. At an interim meeting held at the Hague in 1947, a new Constitution was drafted and specific plans for the Fourth International Conference were approved.

Since World War II, the Conference has attempted to fulfil, in between its meetings, a more permanent function in international social work, by assisting in the interchange of workers between countries ; by becoming a consultative organization to several inter-governmental agencies ; and by providing a platform where the varying needs of different countries can be viewed in better perspective and ideas and experiments can best be analysed.

The Fourth International Conference was held in conjunction with the National Conference of Social Work (U.S.A.) in Atlantic City, N.J.,

the theme being : "International Activities of Social Work". The Paris Conference, which followed it in 1950, emphasized the role of social work as a reconciling and liberating influence in the world today and had as its main theme "Social Work in 1950 : Its Boundaries and Its Contents". Then followed the Sixth Conference at Madras (India) in 1952—a unique event in the annals of the International Conference of Social Work. For the very first time, social workers from all parts of the globe met in an Asian country to discuss the vital theme : "The Role of Social Service in Raising the Standards of Living." As a direct result of this Madras Conference, a South East Asia Regional Office of the International Conference of Social Work has been established in Bombay (India) since January 1953, to cater to the needs of countries extending from Iraq and Iran in the West to Australia, New Zealand, the Philippines and Japan in the East.

With this background of the activities of the International Conference for almost a quarter of a century, let us turn our attention to the last Conference held in Toronto, Canada, in June-July, 1954. The broad theme, "Promoting Social Welfare through Self-Help and Co-operative Action," was particularly appropriate in the present-day world with its aid programmes of an infinite variety. As was to be expected, Canada headed the delegation list by mustering a contingent of 778 strong, but there were 765 other delegates representing 47 countries and 7 international agencies.

The University of Toronto in Queen's Park, in the very heart of the City, proved to be an admirable setting for the life, thought, work and relaxation of the Conference delegates. The members of the Canadian Joint Organizing Committee, the University authorities and their staff, together with local organizations and the citizens of Toronto attempted to out-do each other in showering a warm hospitality on all the delegates. This proverbial Canadian hospitality revealed itself not only at the Conference in Toronto, but equally during the pre-Conference study tour of Eastern Canada, which was organized by the Canadian Committee of the International Conference of Social Work.

The plan of the meetings afforded excellent opportunities to all the participants. The plenary sessions were intended to highlight some of the outstanding aspects of the main theme, such as "The World We Live in", "The Meaning of Self-Help in Social Welfare", "Threats to Self-Help", "Co-operative Action and the World Community", "Self-Help in Modern Society", and "Leadership for Self-Help". Instead of the usual Commissions, four Panels were instituted to discuss four basic

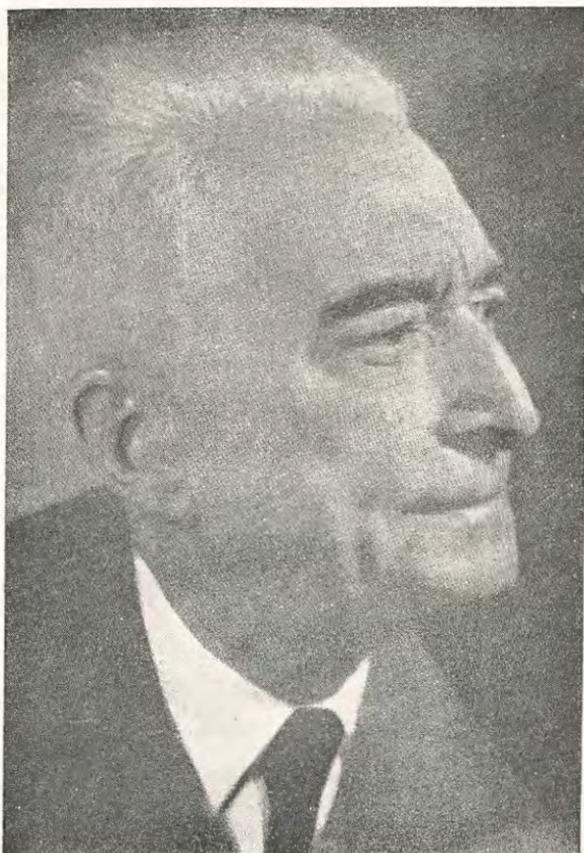
problems related to the Conference theme. The questions these Panels raised and the points they brought out provided suitable background material for the twenty Study Groups. The latter offered opportunities to the delegates to exchange ideas and experiences on subjects of their own special interest and pursuit. Details regarding the Exhibition, the films screened, the International Congress of Schools of Social Work and the meetings of the International Federation of Social Workers, are all given in Appendices to this volume.

My thanks are due to the members of the editorial committee for the trouble they have taken in planning this volume, specially to Elizabeth Govan of the Canadian Welfare Council, who transcribed the tape recordings, and to Richard Clements of the National Council of Social Service (U.K.) for contributing a note on social and cultural programmes. I am particularly indebted to Mrs. Gulestan R. B. Billimoria and Mrs. Shirin Dastur Patel for having taken full responsibility for editing and presenting the volume in its present form.

COLUMBUS, OHIO, U.S.A.
May 11, 1955.

JOE R. HOFFER,
Secretary-General, I.C.S.W.

IN MEMORIAM



DR. RENÉ SAND

1877-1953

THE DISTINGUISHED FOUNDER AND HON. PRESIDENT,
INTERNATIONAL CONFERENCE OF SOCIAL WORK.

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Inaugural Session at the Odeon Theatre

INAUGURAL SESSION

Nearly 3,000 guests including 1,550 delegates from 47 countries and 7 international organizations attended the International Conference of Social Work held in Toronto on June 27, 1954. The huge Odeon Theatre was filled to its utmost capacity with a vast array of ministers and heads of departments and distinguished citizens, delegates from all parts of the world and a host of others interested in social welfare work. It gave one the impression of a miniature world. Mr. George Haynes, President of the International Conference of Social Work, presided.

The delegates were welcomed by the Hon'ble Mr. Goodfellow, Minister of Welfare, Ontario, Mr. F. Gardiner, Chairman of Metropolitan Toronto and Mrs. Kaspar Fraser, Chairman, Canadian Joint Organizing Committee, International Conference of Social Work.

The main address* of the evening was delivered by the Hon'ble Lester Pearson, Minister of External Affairs, Canada, and as he spoke, the vast crowd listened in rapt silence. Expatiating on the theme of "Self-Help in Social Welfare", he rightly emphasized that "Self-Help is the foundation of sound philanthropy but Self-Help alone is not enough."

A brief speech by President George Haynes brought the proceedings to a close.

* Speech reproduced elsewhere in the proceedings.

PLENARY SESSION NO. I

THE WORLD WE LIVE IN

Address by

THE HON'BLE LESTER B. PEARSON,

Minister of External Affairs, Ottawa (Canada)

Presiding : George E. Haynes, President, International Conference of Social Work, London (U.K.)

THE most pleasant part of my task tonight is to extend, in the name of the Government of Canada, a most cordial welcome to the members of this great International Conference of Social Work. I am sure that I speak not only for the Government, but for all the people of Canada, when I say to our distinguished visitors from other lands and continents how keenly we appreciate the honour you have paid to our country in selecting Canada for this, the seventh meeting of your world-wide organization.

This is not of course the first occasion on which Canada has had the pleasure of acting as host to important international gatherings ; but never before have we had the opportunity of providing the meeting place for the deliberations of leaders of social welfare movements in so many lands. I join with all Canadians in wishing for you a Conference rich in profit and in inspiration and a visit filled with pleasant experience and associations.

Two years ago, this Conference met in Madras in India, a vast country half a world away in distance, but closely bound to us in common ties of friendship and of brotherhood. The International Conference could hardly have chosen two countries of greater contrasts for its successive meetings. What a difference between the 400 million peoples of that storied land, with its ancient cultures, and the wide but sparsely populated expanses of Canada, with its mere 15 million persons scattered over half a continent, and many of these relatively recent arrivals here.

There is, perhaps, an appropriate symbolism in the choice of Canada for your meeting place to follow after India. It was barely 450 years

ago that Canada—and indeed the whole Continent of North America—was discovered and explored by intrepid voyagers from Europe seeking across the oceans to the West a passage to India. I would like to think that here in this city of Toronto in this year of 1954, Canada will once again prove to be a land of discovery for the new explorers of the Twentieth Century ; that here the social explorers from the East and from the West will find a common meeting ground for new approaches that may widen the frontiers of social welfare ; and that like the earlier explorers to this continent, each of you returning to your homes in Asia or in Latin America or in Europe may carry back with you new knowledge and appreciation, which will lay the basis for great advances in the future and will prove a common passage to international understanding.

The nations of the world, through their membership in the United Nations and through their adherence to the principles of its Charter, have pledged themselves to a common effort not only to advance the cause of peace, but also to promote the social and economic betterment of all member nations and of the peoples which comprise them. There is an awareness today, as never before in the world's history, of the importance of international effort in the economic, social, health and cultural fields as a means of achieving the political goals and objectives which we, the nations and peoples of the world, have established for ourselves.

My own country has shown its consistent faith in the values of international collaboration in these fields through its support of programmes for social progress and the achievement of human rights ; through its participation in and active support of the work of the Economic and Social Council of the United Nations, of UNICEF, the Social Commission, the World Health Organization, the International Labour Organization, UNESCO, the Food and Agricultural Organization, and other bodies ; through its support of Technical Assistance Programmes under United Nations auspices and under the Commonwealth's own Colombo Plan ; and through its continuing interest in the development of economic and social collaboration within the framework of the North Atlantic Treaty Organization.

Your countries, like mine, have demonstrated their faith in the positive results that can be achieved through collaboration by governments and by voluntary national and international associations in undertakings of the kind to which I have referred.

One of the common characteristics of the social welfare movement in virtually all countries is the high degree of partnership developed between public agencies on the one hand and private welfare organizations on the other, and social welfare leaders in all of our countries have long recognized the value of such co-operation.

What we have learned on the national level through experience in this co-operative effort, we are now beginning to apply in the field of international social action. One of the most promising areas for future collaboration at the international level, lies, I believe, precisely in the relationship now established between intergovernmental action provided by the various organs of the United Nations and the Specialized agencies on the one hand, and the collaboration of private international agencies, such as the International Conference of Social Work itself, on the other.

Now let me turn to the subject of our discussion this evening. You have chosen as the general theme for your deliberations this year SELF-HELP AND CO-OPERATIVE ACTION IN SOCIAL WELFARE. You could hardly have chosen a more appropriate topic for discussion within the context of the undertakings carried on during the past few years under international auspices in the social and economic fields. The whole basis on which we have developed through the United Nations a programme of international economic and social co-operation has been the fundamental premise that peoples everywhere must do what they can for themselves before expecting others to assist them.

With that as a starting point, however, the international community, through the United Nations, has recognized that in large areas of the world there is a serious lag in social, health, educational and economic development ; that this lag stands as a threat to the well-being of the entire world community ; and that this lag cannot be overtaken without some form of international assistance to supplement the maximum effort which can be made by individual nations themselves.

Self-help is the foundation of sound philanthropy. But self-help alone is not enough.

Much as we all cherish the view that peoples should lift themselves to independence and self-sufficiency by their own boot straps, we know that today many can hardly reach their boot straps without help from their more fortunate neighbours. Realization of this fact lies behind and motivates what is being done today through the United Nations to ensure a better balance of opportunity and a more equitable distribution of the fruits of world progress among all peoples.

The diverse achievements of the United Nations in the economic, social and humanitarian fields touch upon almost every aspect of human endeavour. The programme of Technical Assistance to Under-Developed Countries, initiated in 1950, has far-reaching implications for all humanity. This programme and related projects outside the United Nations represent the beginning of a vast and constructive effort designed to assist countries, which are retarded in material development, to make better use of their own resources for the improvement of their own living standards. Such programmes are not simply acts of charity. They are investments in prosperity and progress in which all will share.

Moreover, the maintenance of peace in the world today is closely related to this great work of social and economic development. While peace and freedom for all peoples must be the primary international political objective, progress toward this goal can be made meaningful for countless millions of our fellow men and women only if it opens up to them and their children new or enlarged opportunities for better health, improved standards of living and a greater measure of individual and family well-being.

As we consider in the meetings of this Conference how best we can apply the related principles of self-help and co-operative action for the improvement of the social well-being of the world's peoples, it will be worth while to consider the kind of world society we have evolved to date.

We think of ourselves as living in the Twentieth Century, and for most of us here this evening, the simple, unthinking use of that expression conjures up the picture of a modern, streamlined, industrial civilization—basing its assumptions on the kind of progress we have achieved and the patterns of society we have developed in the countries of Western Europe, North America and Australia.

But we must not forget that the Twentieth Century means different things to different peoples ; and that well over half of the world's peoples today live under conditions of poverty, illiteracy, ill-health and under-development which we of the western world could not possibly recognize as characteristic of our Twentieth Century society. We who live in the western countries of Europe and in North America are all too prone to think of others as having been created in our own prosperous image. We do not stop to realize that at least so far as the material things of life are concerned, we are the fortunate few among the peoples of the world.

We think of poverty, pestilence, illiteracy, of famine, starvation, and epidemic as vanishing phenomena hovering obscurely along the fringes of our prosperous society. Many of us bask in the genial warmth of the illusion that this attractive situation is general. Only occasionally through our visits to foreign lands or through some fleeting glimpse of the hard facts of life in the continents of Africa, Latin America and Asia, do we begin to become aware that for the majority of its inhabitants this earth is hazardous and forbidding.

The picture of the world we live in is reflected in the first United Nations Report on the World Social Situation. This report shows that millions of human beings are ravaged by diseases which modern medical science could readily control. It demonstrates that all too little progress has been made throughout the world as a whole in the struggle against illiteracy and ignorance, despite some notable advances recently in certain areas. It shows that for many of the less-developed countries the principle of universal education—which we in the western world have long since taken for granted—is tragically beyond the financial means of the governments and peoples concerned.

The report shows all too clearly how uneven has been the progress that has been made against poverty, how wide the gap between the rich and the poor nations in the general levels of production and consumption—a gap that has widened, not narrowed, in the years since World War II. It reveals also that the disparity between the well-fed and the poorly-fed populations of the world has also widened, and that food production has increased less than population in many parts of the world.

The obstacles and difficulties in the way of dealing with these problems could be massive under certain conditions. But the gigantic task confronting the less developed countries as they struggle to improve themselves must be accomplished under the tremendous conflicting pressures of the cold war ; under the fear of domination from abroad, and of subversive movements designed to make nationalist and social reform movements the creatures of totalitarian imperialism.

These problems, of course, are not new ; but they confront the people and the nations of the world with a new challenge, and viewed in the context of the world affairs, they assume larger significance than ever before. They bear directly on the vital issue of peace, the preservation of fundamental liberties, the development of modern society, and the survival of the United Nations as an effective force in human affairs.

Moreover, long centuries of poverty, ill-health and deprivation have raised disturbing questions in the minds of ordinary men and women in many continents as to whether, without the sacrifice of normal human values to totalitarian ruthlessness, they can ever hope to achieve a reasonably adequate measure of economic and social progress.

Uncertainty about the future course of the peoples of the less-developed areas is one of the most explosive factors in the cold war—a struggle not confined to developed countries. As more than half of the world's population and the bulk of its strategic resources are in these underdeveloped areas, the stakes at issue are clearly vital to the security and the well-being of us all. Failure to realize the importance of this problem—or unwillingness to face the realities of this evolving situation in the world today—could threaten the security and freedom of us all.

We who live in the more prosperous parts of the world cannot take from that even the short-sighted consolation of thinking that we are immune from the effects of this poverty and deprivation which is the daily lot of most of the world's people.

Speaking in St. Louis, Missouri, just four years ago this month, the Prime Minister of Canada put it this way :

“ Two world wars should have taught us all in North America that we cannot shut ourselves off from the fate of the rest of mankind : that there is no safety in isolation : that we are our brothers' keepers : that the hope of preserving our own free civilization lies in keeping freedom and civilization alive and flourishing throughout the world.”

To this, Mr. St. Laurent added something that we would do well to remember in these days when world tensions frequently give birth to unreasonable and unreasoning fears which sometimes find expression in the curtailment of freedom in the free world itself. He said : “ If we are to preserve civilization, we must first remain civilized ; if we are to preserve freedom, we must allow others to remain free.”

Terence, the Latin playwright, wrote 2000 years ago : “ Nothing that affects humanity can I consider alien from myself.” In later years, the English poet of metaphysics, John Donne, put it differently : “ No Man ”, he wrote, “ is an island entire of itself. Every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were. Any man's

death diminished me, because I am involved in mankind." If this was true of the distant and divided world of which Donne wrote four centuries ago, how much more true is it today !

This interdependence of our world, this utter reliance of one part of our humanity upon each other part, this inability to extricate ourselves from the fate and fortune of our fellow human beings, is the central fact of our society and of our life upon this globe today.

What then does this mean in terms of the obligations falling upon the various parts of our interdependent society? It gives, I suggest, to each of our communities, nations and people a special obligation differing to some extent and some degree according to the nature of the fortunes we enjoy.

This fact of interdependence places upon the favoured peoples of the world the obligations to remember what they owe to other nations and people less fortunate than themselves.

As Franklin Roosevelt once said :

"It is literally true that the self-supporting man or woman has become as extinct as the man of the stone age. Without the help of thousands of others, any one of us would die, naked and starved. Consider the bread upon our table, the clothes upon our backs, the luxuries that make life pleasant ; how many men worked in sunlit fields, in dark mines, in the fierce heat of molten metal, and among the looms and wheels of countless factories to create them for our use and enjoyment."

The advanced stage of our social well-being today in North America and in Western Europe is the product of a rich and great inheritance in which we have been able to draw upon all the cultures of the past and all the resources of the world in which we live.

The fact that certain nations and peoples have been able to build upon the foundations of these discoveries a more healthy and prosperous society than certain others, does not diminish but rather increases the obligation resting upon them to share with the less favoured peoples and societies the benefits and the dividends of their social progress.

The cornerstone of the principle upon which the policies of the United Nations in the social welfare field are based is in this belief, which provides the impetus and inspiration for the programmes of international action

in the social field. These international health and social welfare programmes, coupled with technical and other forms of assistance are helping to drive back slowly, but I hope surely, the hideous giants of disease and ignorance and poverty in the less-developed lands.

No one would say that enough is yet being done along these lines to satisfy the conscience of our common human brotherhood or to meet the appalling need that has been revealed through the United Nations Report on the World Social Situation, and through the studies of UNESCO, ILO, WHO, FAO and other groups. We can, however, agree that now, for the first time, we are establishing new and powerful channels for international collaboration and mutual aid in the fields of health, education and social welfare to help narrow the great gaps and distances that divide and separate the various areas of the world.

But, of course, it is not enough in this interdependent world society in which we live to consider only the obligations of the more fortunate peoples to their less-privileged brothers. There are also obligations of self-help, and social and economic justice resting upon these peoples and nations for whose benefit these new programmes of technical assistance and co-operative action have been established. These obligations rest heavily on the governments of the less-developed countries which have accepted them.

I am convinced that the success of the efforts we are now making through mutual aid and international co-operation to assist the economic development of the less materially advanced peoples will not depend, in any sound analysis, on how much the more favoured nations can provide to help them. It will depend far more on two factors which, in the final result, are within the control of the peoples of the under-developed countries themselves. No amount of help from the outside can really achieve effective results unless the recipient peoples and nations are first prepared to put forth a supreme and sustained effort to do everything within their power to help themselves. This means the fullest possible utilization, for the common good of all the people in the country, of all their own resources and skills, including administrative ability. Secondly, there must be intelligent social utilization, through the most enlightened means available of the additional help that comes from the outside.

Without a solid and enduring foundation of self-help, the fine superstructure of co-operative action and technical assistance that is now being built up through the United Nations will be erected on the shifting sands.

Recognition of the importance of a full measure of self-help, as well as co-operative action, to the achievement of success in our total effort towards social progress is, of course, a long-established axiom of our individual, family and community life. In all of our countries, social welfare systems and educational programmes have been established to assist the individual and his family in their efforts to create and maintain the kind of life in which each person can find the fullest opportunity for self-development and self-expression.

Responsible social welfare programmes have never been designed to supplant the effort which must be put forward first of all by the individual himself, his family and his immediate community. No social welfare system could survive in any nation if it had as its end result the diminution of individual initiative and incentive. Our social welfare programmes within our respective nations are, in effect, community or national systems of mutual aid by which we pool our domestic resources to supplement, where necessary, the efforts of the individual through self-help to find his normal place in our society.

If this be true of our closely-knit family structure, of our community and national life where the sense of mutual brotherhood and interdependence, of being bound together in common fortune or misfortune, has for centuries been part of the life blood of our culture and our traditions, how much more true must it be of the world society which we are now considering, and of the international social welfare efforts by which the nations of the world are endeavouring together to provide a measure of mutual aid to supplement the self-help efforts of the less developed peoples !

This plant of international co-operation in the social welfare field which we are nurturing and feeding, is a young and tender growth. It has not yet taken firm and solid root in the minds and hearts and consciences of the peoples of the world. It is all the more important, therefore, for the success of our common, world-wide effort to achieve social progress, that the peoples of the less-developed countries realize and fulfil their obligation to achieve the maximum of progress through their own initiative and resources in order to ensure that mutual aid and technical assistance—the obligation of the more favoured nations—will be continued and extended to the mutual benefit of all concerned.

The stakes at issue today are as high as they have ever been for all humanity. Abraham Lincoln fought for a united nation in the firm belief that his country could not exist half slave and half free. In our day, we can hardly expect a high degree of international unity so long

as the peoples of the world continue to exist half slave and half free. Starvation and pestilence and ignorance cannot afflict the millions of Africa, Asia and Latin America without casting their blight also on those parts of the world where the institutions of political and social democracy have flourished and which have achieved the highest degree of economic and social advance.

The favoured nations of the world cannot afford to ignore the fact—which I have already referred to—that one half of the world's inhabitants live in areas where hunger, disease, poverty and human misery are the daily lot of all the people. They cannot continue to live comfortably in the knowledge that one out of every two persons alive today is simply not getting enough to eat ; that one person in eight suffers from malaria ; that infant death rates in some sections of some countries rise as high as 400 for every thousand children born.

These are ugly, dangerous facts about the Twentieth Century which so often has been heralded as an age of social progress. They have all too obvious implications.

The consciences of millions of men and women have in recent years been aroused to work towards creating a happier, more prosperous, and better world for all. As modern science and technology have drawn the different parts of the globe more closely together, a far-reaching change in outlook has been taking place. To an extent which might have seemed inconceivable even fifty years ago, there has now come increasing recognition that the hundreds of millions of people throughout the world today must somehow contrive to share among themselves less unevenly the ability to use the resources of the earth ; that the general impoverishment of any area is a matter of concern to all areas ; and that the technical experience and knowledge acquired in rapidly changing industrialized societies have somehow, through our collective efforts, to be made available to those communities that are less advanced and less well equipped.

Arnold Toynbee has suggested that " the Twentieth Century will be chiefly remembered by future generations not as an era of political conflicts or technical inventions, but as an age in which human society dared to think of the welfare of the whole human race as a practical objective ". This is an exciting idea. If governments and peoples can accept this possibility, this challenge ; if they can recognize in time the interests not merely of their own communities but of the world in which these communities exist ; if they can pool their common efforts through self-help and co-operative action to further the advance of all

peoples everywhere, then truly the authors of the Charter of the United Nations will not have laboured in vain.

For in such accomplishment, in such achievement, in such recognition of the mutual interdependence of our world society, in such fulfilment of our obligations of self-help and co-operative action to promote our common betterment, we will give new life and meaning to those inspiring words which are enshrined in the Charter of the United Nations, and will demonstrate our firm resolve "to promote social progress and better standards of life in larger freedom".

PLENARY SESSION NO. II

THE MEANING OF SELF-HELP IN SOCIAL WELFARE

Address by

Dr. ALAN MONCRIEFF,

*Nuffield Professor of Child Health, University of London & Chairman,
British National Conference on Social Work, London (U.K.)*

*Presiding : The Hon'ble George Davidson, Deputy Minister of
National Welfare, Ottawa (Canada)*

IN discussing this theme it may be that I suffer from two disadvantages. First, I come from a country where the idea of the Welfare State has been highly and, in recent years, perhaps too rapidly developed and secondly, my own field is concerned with children and their parents which may perhaps narrow my outlook too much. Nevertheless, I believe that we have learnt a great deal in the United Kingdom since 1948, which year saw the inauguration of action emanating from the Beveridge Report. Regarding the other possible objection, I think that in the field of child health, which for me includes a great deal, from hospitals to juvenile courts, there is much to be found that is valid for a wider application. For many years, children meant poverty and insecurity. Said Kipling: "He travels fastest who travels alone," but poetry never stopped procreation and the development of industry after the discovery of steam power was, as Professor Titmuss has emphasised, a constant threat to the family. Gradually, the Welfare State has evolved. Freedom from want has been removed with perhaps some sacrifice of other freedoms, for only by State intervention has it been possible to guarantee certain benefits. *The danger is that, in the evolutionary process, the implications have not been sufficiently explained. There is serious evidence that to some degree the traditions of mutual help among the lower economic levels and of public service by the better educated are tending to disappear.*

The public is demanding and accepting rights without accepting necessary responsibilities or obligations. There is an added danger that the demand is not for minimum or basic benefits but for the optimum. As a correspondent wrote in The Times two years ago, the modern slogan is "To each according to his needs at the best standards the community can afford".

John Stuart Mill saw these dangers clearly in the last century. As was pointed out in a joint report by the National Council of Social Service and the King Edward's Hospital Fund for London on the developments of the new national hospital service, he forecast what might happen if the spirit of freedom was destroyed :—"A people . . . who expect to have everything done for them except what can be made an affair of mere habit and routine have their faculties only half developed". He emphasised that so far as possible "the Government" should leave people alone to conduct those affairs which were their own concern but should also definitely encourage what he termed "voluntary co-operation". It is, however, not only "the Government" or the State that must be watched in this respect. *It is only too easy for voluntary organisations to do too much for their clients and avoid the harder task of showing people what to do for themselves. Some think that with us in Britain there is a growing tendency to avoid responsibility.* One example, often quoted, is that fathers will not lose a day's work in order to attend a juvenile court where a child of theirs is up before the bench of magistrates. *In one district, a distinct fall in convictions for juvenile crime is attributed to the fact that there the juvenile court insisted on the presence of fathers in order to get them to accept some degree of responsibility for the behaviour of their offspring.* It is notoriously dangerous to generalise from this sort of particular trouble to a general and national attitude. Nevertheless, I believe there is a warning here. *In another field, it is noticed that the essential educative function of the infant welfare movement is being obscured as the centres become more and more dispensaries of vitamins and subsidised milk powder.*

It must not be ignored, however, that the Beveridge Report in Britain reflected a deep-seated demand for security. There was great popular support for the recommendations of the Report and no political party could have avoided implementing them by legislation. Benefits were to be henceforth a right. The Poor Law is dead. Is self-help dead too? The correct reply might quite well be—if I may be pardoned the irreverence—"not dead, but sleeping." The sleep is partly because propaganda and education have just not kept pace with legislation. Let me

give some examples from the medical field which I have used elsewhere (Newsholme Lectures 1953—"Child Health and the State").

Rickets was a malady so common in Great Britain that ever since its first description in the 17th century, it has been known on the continent of Europe as the "English disease." Its cause is now known. It can easily be prevented by administration of the necessary vitamins. In a damp climate with ineffective sunshine over a large period of the year, rickets is very likely to occur unless this vitamin is taken. So for years the infant welfare centres provided cod liver oil as a valuable source of the necessary vitamins, and when war prevented the easy obtaining of cod liver oil, a special vitaminised oil was manufactured and made available free at infant welfare centres. But at the period when the uptake of this oil was estimated to be at its highest, less than one-third of the mothers were availing themselves of this free method of prevention. Perhaps foreseeing this the authorities, however, had insisted on the addition of the necessary vitamins to all margarine and later to all dried milk powder, the usual type of milk used when breast-feeding failed. In this way—without the co-operation of the public—rickets has disappeared. It will be noted that there was almost an element of compulsion in the process, for the food containing added vitamins could not be avoided except at considerable extra cost and not even then since butter was severely rationed. This point must be remembered, for there are some who claim complete freedom in this matter of food and object strongly to all additions or processes whether designed to make food better in the nutritive sense or safer from the point of view of disease. If they had their way in this city of Toronto, the milk supply would not be pasteurised and there would still be many cases of tuberculosis of the bones and joints in children.

Could not this prevention and abolition of rickets have been achieved by educative measures? Perhaps it might have been, if almost every resource of the public health service and copious advertising had been brought into play; but it so happened that the other way was easier for the authorities—as it so often is where the question of self-help is concerned. In the case of prophylactic inoculation against diphtheria, the government did in fact conduct a really high pressure publicity campaign, supplemented by personal contact between the public health nurse and parents in many instances. The result has been that a sufficiently high level of acceptance of this inoculation has been achieved so as virtually to have eliminated diphtheria as a killing disease in the United Kingdom. This is a triumph for health education and to that

extent for self-help because in effect the authorities say—"here is a good thing for your child—will you have it?" and in making the choice the parent has retained a sense of responsibility. In contrast may be taken the position today in relation to vaccination against smallpox. The compulsory nature of this for infants was becoming a farce, since under a legal provision it was a simple matter for objecting parents to make a statutory declaration before a magistrate which enabled a child to escape this preventive treatment. Less than 40 per cent of infants before 1948 were vaccinated and the new Health Act abolished compulsion altogether. Parents have regained a freedom but in the absence of any serious educative campaign, the value of vaccination is not appreciated and the proportion of the population now protected against smallpox is perilously low for these times of air travel when a patient incubating this disease could easily land in London and break out in a highly infectious state. This sort of freedom of choice is not self-help.

Rather similar considerations apply when a parent refuses to accept provisions for the care of the handicapped child. They may refuse to let the child go to a special school for the educationally subnormal or to a special school for the deaf or to a school for the physically handicapped—according to the type of trouble present. Despite the fact that all those concerned—doctors, teachers, social workers—feel strongly that a special course is correct, the parents still object and legal action, taken rarely, is not always going to succeed. A recent example of a deaf child in a rural area where the parents refused to let her go to a residential school for the deaf, was solved after a rather unsatisfactory legal action, by peaceful persuasion. It is really this—education of the parents—that is the strongest weapon. But it takes time, man power, infinite patience and some personality on the part of the persuaders in individual cases and a well directed, widespread, repetitive propaganda campaign, if it is to influence a community. Self-help will depend very largely upon the acceptance of the rights and wrongs of the situation, on the necessary level of intelligence and knowledge to make the right choice or in other words to accept responsibility.

Where does social work come in? Here again I must interpolate that I am not a trained social worker. The Institute of Hospital Almoners has paid the compliment of electing me an honorary member and I have the privilege of presiding over their executive council. But my social work activities and knowledge must necessarily be second hand. I must also preface my next remarks with the statement that while I have the greatest admiration for the activities of social workers

in so many fields, *I feel that in some respects it may be misdirected. The whole trend of modern social work ought to be towards teaching people how to rehabilitate or re-organise themselves.* Although I said earlier that there appeared to be a tendency in the United Kingdom for mutual help to disappear with a demand for rights, there is equally a growing organisation of societies or pressure groups from patients or from the parents of patients which merits encouragement and guidance by trained social workers. I shall mention some of these new developments in due course.

First there is a group of activities which quite definitely encourage people to rehabilitate or re-orientate themselves. Modern work for the physically disabled comes into this category. At the hospital end, there is the technical side in physiotherapy and the social side guided by the medical social worker or almoner. At King's College Hospital in London, there is a novel unit for teaching disabled housewives how to help themselves by means of devices and gadgets in their own homes. In Cambridge, there has been an interesting development in relation to a wide range of illnesses previously treated as long as possible in hospital but now lined up with a scheme for early discharge and domiciliary supervision at a much earlier stage than usually reckoned as convalescence. In Rotherham, the local health authorities have worked out a scheme for the home treatment of babies, thereby obviating the need for hospitalisation with the inevitable separation to a varying degree of mother and child. The need to sustain the mother's sense of responsibility in relation to her sick child is worthy of special emphasis. To help in this direction, the health authorities in Darlington have organised a series of courses in home nursing, given to housewives by health visitors. The medical officer of health almost echoed John Stuart Mill when he wrote, in commenting on his scheme: "Too great a reliance upon services supplied by the State seems to lead in due course to a disorder involving even these services themselves." To return to the hospital situation once more, mention must be made of the government rehabilitation schemes whereby the appropriate officer can visit the patient to make plans for future employment which may be preceded by a period at a "Government Industrial Rehabilitation Unit."

Another group of activities is concerned with families in difficulties. What is termed the "problem family" is familiar to all social workers, at once a source of despair and of challenge. In the United Kingdom, there are now three special homes—Brentwood, the Mayflower Home at Plymouth and Spofforth Hall, associated with the memory of Elizabeth

Fry—where mothers and young children can be sent. These mothers have failed to cope with the home and family, their children may have been in trouble or themselves before the Courts for neglect. At these homes they get an often well-needed rest together with training in homecraft so that there is some chance of their making a better "go" of things when they return home. A similar idea is behind the training in homecraft and child care now being given in certain of the women's prisons. The Family Service Units represent an organisation which moves a team into the home of a problem family to clean up the premises, teach the mother housekeeping and cooking and give the whole family the chance of a fresh start in the management of their own lives. The Outward Bound Sea and Mountain Schools help to arouse in young men, who have got into a rut, a sense of responsibility and initiative which will help them to make the best of their lives.

What has been termed "organisational self-help" is a recent trend, at any rate in the wide development of the last few years. It includes for example, parents' associations in relation to their children's handicaps. Despite all the statutory services for the physically handicapped, including the new and comprehensive provisions made as a result of the Education Act of 1944 and the Handicapped Pupil Regulations of 1945, there has been a steady and spontaneous growth of organisations of the handicapped themselves or of the parents of handicapped children, to provide, or to press the authorities for better facilities for treatment, more opportunities for education and social activities, and to encourage a better understanding of the need of these people to feel themselves part of the ordinary community. In this connection, it is worth mentioning that there seems to be the need for a careful re-consideration of the location of residential schools and homes for the handicapped. Often, they are situated in delightful country districts or by the sea, largely inaccessible to parents except for a monthly or more rarely a weekly visit. The children there can truly be said to be deprived of a normal home life, in the terms of the Children Act of 1948, and may exchange a physical disability for an emotional one. Many feel that more should be done to enable parents to keep small children at home, again sharing more in the responsibility for the child's trouble. Another way would be to encourage small family groups of couples without children to accept a handicapped child or to develop much smaller units for the handicapped so that some real home life can be experienced.

After this parenthesis, let us come back to some examples of the organisations for mutual aid. The National Spastics Society is an

organisation of parents of children suffering from cerebral palsy, which, within two or three years, has formed branches all over the country, has sponsored a film to help the public to understand this hitherto somewhat neglected affliction, has opened a clinic and social centre for the treatment of children and adults and has raised in one appeal £35,000 to further this work. The National Association of Parents of Backward Children is a rallying ground for the mutual help of parents where they find much solace and support from the experience of others. It has raised funds to provide a home to which mentally deficient children can go for a holiday, to give the family a break from the never-ending care of a backward child. It also is pressing upon less advanced local authorities the necessity for the provision of occupation centres. In this field of mental handicap, there is also need for a reconsideration of more help for parents who have, because of shortage of institutional places, to keep seriously retarded children at home. Other groups, organised by patients for patients include the Diabetic Association, the Infantile Paralysis Fellowship and the National Association for the Paralysed.

Some different types of organisations must also be mentioned. The Sundial is a society of retired people mostly of the professional classes, to bring lonely and bored members in touch with others of kindred interests, and to exchange information and experience about jobs open to older people. In many local areas, groups of "sitters-in" have been organised who take it in turn to look after each other's children or aged relatives, so that parents can go out together. In spite of the provisions of the health service, there remains quite a field for voluntary and mutual help in the hospital system. Hospital provident associations are attracting a growing number of contributors who want to ensure better amenities for themselves and their families in case of severe illness. Organisations called "Friends of the Hospital"—named in the particular instance—have grown up to collect funds for amenities and research and to promote a general interest in the work of a particular institution.

A wide range of self-help and mutual aid activities is encouraged and guided by the National Council of Social Service. There are Community Associations, Urban and Rural and Local Councils of Social Service which bring together groups of people to pursue their special interest. There are the Citizens Advice Bureaux, staffed largely by the man-in-the-street for the man-in-the-street and standing mid-way between the statutory services, providing subsistence benefits or special aid, and the personal case-work, such as is dealt with in many areas by

the Family Welfare Association. Here, it is becoming increasingly the aim to guide and support the individual to find his own solution for his problem and to work it out for himself, rather than to impose it on him. More and more the individual is shown how to obtain for himself the information or advice which will enable him to answer his own questions. Women's Clubs and other essentially feminine organisations such as the Women's Voluntary Services play an important part in promoting self-help and mutual aid. In the case of clubs, many have long since "shed" their original trained leaders and now produce their officers from their own ranks, raise a large part of the money for their small headquarters' staff and local part-time secretaries and plan their own informal education and entertainment.

Some other self-help activities in the United Kingdom must now be briefly summarised. Rural community groups are building village halls and community centres. Groups of neighbours, with the help of some members who have a knowledge of certain trades, are tackling a building job themselves because costs and restrictions have made it almost impossible to get a centre for the community any other way. Self-help building societies have been formed whose members build houses for themselves and one another. (It is interesting to remember that one of the largest building societies in the United Kingdom existing to help in the finance of house-owning began as a small group of friends in association with a church in north-west London). A completely different range of activities is covered by the volunteer service units whereby teams of young people of different nationalities have been formed, who provide themselves with a visit abroad and contacts in other countries while helping with building schemes or with harvesting.

The activities I have described by no means cover all that is going on. I hope no organisation will feel that because not specially mentioned, its value is unrecognised. I have selected examples of various types to illustrate especially the breadth of the field of self-help and mutual aid in the United Kingdom.

I do not seem yet to have answered my question—"Where does social work come in?" Perhaps it will be easier now to ask "Where does social work come in?" There is an increasing trend towards specialization in social work and each group of workers sets up a professional organisation which more or less denies official recognition to the untrained or voluntary worker. It is impossible not to have some sympathy with this attitude. It is a policy of protection, especially for the new and tender "industries" in the field of social work, but once

established, the professional groups should have so proved the case for their existence as trained workers that fear of dilution should no longer be there, and close co-operation with the voluntary worker should be an essential part of the development of a profession in social work, since there is so much to be done and a shortage of those available to do it. I always feel that the school care committees of the London County Council education service are excellent examples of social work in their blending of the professional and the voluntary worker. A care committee organiser is a trained worker with an office and staff. She is aided by a committee of voluntary workers. Together they deal with a wide variety of social problems arising out of school life. The work of the professional organiser and of the "amateurs" on the committee is complementary. It seems to me that something similar might well be developed in other spheres. Where they can afford it, the various self-help organisations already described, whether for handicapped children or families in trouble, might well consider the employment of one or more trained social workers. Their work would not be to duplicate what is already done by many other agencies but rather to guide and advise the organisation they serve so as to get the best out of the energy and drive of the members, without on the one hand destroying initiative through frustration and, on the other, by indicating the way to close co-operation with existing statutory and other voluntary bodies. The application of this broad principle of guidance by the professional with the activities of the group devoted to the realisation of a full and satisfying life for its members seems to be the main object of this congress. It will need to be considered at the national level as well as at the level of the small community group. The co-operation between statutory administration and voluntary organisation will need careful consideration at both levels.

It might be a useful exercise to discuss what in fact the social worker today would do if starting in a primitive community or backward area. In teaching my class of post-graduate doctors from all over the world, I often stop and ask them what in fact they propose to do first when they get back to their own countries where they may have few if any of the facilities, to start with, which they have been studying in the United Kingdom and elsewhere. Suppose, for example, it is decided to do something about social problems in East Africa, a territory which I have twice been able to visit. What would be the priorities? I remember once being laughed at when I ventured to ask what was being done in one district about illegitimacy and it was clear that here was

one problem which could scarcely be tackled first. I think the most important lesson I learnt was that the tribe in many areas has still not lost the tradition of mutual aid, and the greatest danger in East Africa in so many spheres is that of detribalisation. It is surely best to take the tribal traditions and use them to the utmost. Welfare work is being achieved by adult education—and here we come back again to propaganda. The setting-up of a village school means not merely teaching for the children but serves as a rallying point for other social activities. Schools for mothers—the old term for the original child welfare centres in some parts of the United Kingdom—develop mothercraft and homecraft—and fathers can be brought in to learn the use of modern tools and the least wasteful way of using the land for food production. The school teacher can be the social worker in this way. It may be that in parts of Africa this means a European, often associated with some religious organisation, but more and more it may also mean an African trained for the work. The starting point for social work is a trained person making every possible use of existing community organisation. The building of a hospital by themselves for themselves, for example, is a most valuable experience as has been demonstrated in some African communities, exactly comparable to the village halls built by local volunteers in the United Kingdom already mentioned. Perhaps the African will need more paternal guidance but the wise administration keeps the reins loose. Others here have much more experience of social work in under-developed areas than I have and could well expand this parenthesis. The Conference Committee in the United Kingdom sent out a short list of questions to serve as a guide for study groups. It would be an interesting way of solving many of the outstanding problems if such a list was dealt with not as it applies in a country with well-developed welfare services, but rather in the way I have been suggesting as it might apply to less fortunate areas of the world. Imagine that you are a medico-social worker—and I again choose an example in the field I know best—and you are appointed to supervise the after-care of children cured of leprosy in one of the East African territories. New drugs there are working new miracles, and I visited one centre where only the day before fifty children had been discharged, cured, back to their families, scattered all over Uganda. It is obviously of great importance to see that the children, often separated for years from their parents, settle down again into family and tribal life. Very well then, what are you going to do about it? I think when you have worked out a plan, you will be very near to having a full answer to how best to promote social welfare through self-help and co-operative action.

Let us come back from Africa, however, to the Welfare State and look at one or two concluding aspects. Once again we must ask ourselves: has welfare been overdone? Are people leaning too much on the State? Is there a saturation point beyond which it is wasteful and futile to pour in (or out!) social welfare? A well-known medical administrator recently discussed this point with particular reference to a joint survey of social work in England and in Europe which was partly organised by our well-beloved René Sand. He reminds us of the bread and circuses of the Roman Empire but I doubt if the professional social worker would regard these nowadays as good instruments of social welfare. He reaches the conclusion that so long as there remains a small and feckless minority to be helped, the Welfare State has not really reached saturation. This submerged tenth of General Booth in one of the earliest social surveys is still with us but is being steadily worked on. From it comes not only an unduly high proportion of illness, neglect and destitution but also an important part of juvenile delinquency and even, as its effects work out in later life, of adult crime. Although, therefore, a very large effort appears to be expended on a relatively small group, the effects of successfully inculcating the idea of self-reliance and responsibility may be more widespread.

There are two more final thoughts. *First, what is the right plan for one family in trouble may be quite wrong for another, however superficially the circumstances may resemble each other. There is a warning here against rule-of-thumb methods in dealing with all the infinite variations of human life—and again a plea for the trained worker as the director and planner, if not necessarily the executive branch. Secondly and finally, let us not forget the individual and his elementary rights in society. When a plan is made, whether in the case-worker's office or in the magistrate's court, it is useful to pause and ask:—is this what I would like for myself—for my parents—for my child? Perhaps it is impertinent to suggest to professional people that they will ever forget with what material they are working. Sometimes the head may rule the heart too stringently—the other way is the better fault.*

I began by apologising for my lack of qualifications in this field. I have had, however, one great advantage: over thirty years ago, I first met René Sand and worked under him in the League of Red Cross Societies in Paris. His influence in my professional life has been more profound than I realised until I began to look back on the way I had gone. In recent years I used to call him "dear master". I hope his pupil has done him credit today.

THREATS TO SELF-HELP

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BEFORE approaching the subject: "Threats to Self-Help," I may be permitted to specify the meaning given to this term. "Self-help" in this case means personal effort, whether pertaining to the efforts of individuals or of groups. In both cases, it implies a propensity for spontaneous action and the assumption of responsibility. As regards individual effort, it can be evidenced in the shouldering of family responsibilities, in the search for one's security. On the group level, it is expressed by collective mutual aid which benefits all members and which enables each one of them to share in the increased social welfare as enjoyed by the other members of a given area or professional group.

The opposite of "Self-Help" is, therefore, the sense of dependence, an inclination to shrink from initiative, an attitude of irresponsibility and passivity as contrasted with the active attitude of self-reliance. In order to study the threats to Self-Help and the principal hurdles in its development, it will be necessary to take into account all that promotes Man's dependence in the field of social welfare.

Several national committee reports point out that traditions of mutual aid among economically weak groups and those of public service in the more favoured groups show a tendency to slacken; at the same time, others note a re-birth of the spirit of initiative, under new guises, brought about by the development of social security legislation and the carrying into effect of a national security programme. This does not, however, fall within my jurisdiction. My task is apparently more in the negative vein; I believe, however, that this does not entail simply

pointing out the dangers, but that, while I enumerate what they are, it should result in bringing to mind how they may be averted.

What are the threats to Self-Help ? The feeling of dependence may stem from the ascendancy of the social milieu, of political, economic or social institutions, from the personal hold of groups or of workers who believe they are co-operating towards improved social welfare. I shall endeavour to faithfully echo the somewhat brief remarks with which you have studied the different national reports. Then, in as much as I have, in a number of countries, encountered a central body of new structures governed by social security plans and legislation, we shall attempt to trace under what conditions the possibilities of Self-Help may there be protected. Undoubtedly, it is not for me to say how this may be achieved, or what are the preferable types of individual effort and of group action, but I shall be within the scope of the subject indicated in specifying how this apparent blow to the ideal of Self-Help may be carried in nations as a whole.

The ascendancy of the milieu lived in, of institutions, of social workers—these three forces obviously work as external influences upon the beneficiary of social work. We shall refrain from dwelling on an analysis of the obstacles which the beneficiary himself puts in the way of all attempted initiative and personal effort. The British report mentions people “suffering from ignorance and lack of imagination caused or increased by inadequate educational facilities, as well as from limited intellectual capacities”. There are indeed families and individuals who complacently accept being perpetual receivers of relief, but if they give themselves up to the protection which binds them to their weakness, this should not be considered an obstacle to Self-Help ; it should be the object of and a stimulus to our joint action.

Similarly, I shall not emphasize those difficulties inherent in the deficiencies of social leaders, unless it be their sometimes faulty concept of the techniques of social work. The Turkish report cites : “the lack of intelligence as regards the aim to be reached, disagreements existent among leaders as to the organizing of the community, the errors made in regard to the selection of the proper person necessary to set up the plan, the lack of efficiency on the part of those who, able to decide upon a programme, have not been put in a position to prepare it”. The Canadian report repeats this idea, mentioning “the ill-will or incompetence of those who, recognizing the needs of Self-Help, do not want to furnish the effort necessary to organize constructive and educative programmes, the selfishness, the lack of concentrated activity on the

part of social organizations and governmental authorities, the formation of monopolies . . ."; these deficiencies exist. An improved education of the élite in all classes and of public opinion, should make it possible to overcome them. I have preferred not to waste time by parading before you a kind of Ballet Suite of the capital sins or minor faults of human nature which often paralyse the efficiency of social work.

I am, indeed, even more conscious of the obstacles which my subject may encounter than of the threats to Self-Help. I should like to refrain from stating generalities void of constructive meaning, forego seeking doctrinaire and leading arguments on the dogmatic level, avoid indulging in a certain number of "ism" heresies in the same way as Cervantes' hero harried windmills. We need not relive the adventure of Don Quixote. From whatever continent we come, whatever race, whatever nation, to whatever milieu we belong, we are summoned to the consideration of problems closer to our daily responsibilities.

Without taking position for or against theses which serve as a basis for the heated discussions of philosophers and behaviourists, we realize that a certain amount of interdependency is inherent in all social life; we may wonder if Robinson Crusoe was really independent on his island, because he must at least have experienced what one of our wits has so aptly called "the burden of Liberty". We shall, therefore, consider our consumer, victim of the feeling of dependence, at that point where the autonomy of the human being is seriously undermined.

It may be undermined first through the influence of environment. Reliance upon help then results from habits, from accepted customs, from atmosphere, from religion. In some areas, this will mean the position of women; in others, the difficulties faced in order not to be cast out from his original group by a person who has advanced from one ethnic group, or in order not to be judged unacceptable by the group which has influenced him. Here it may mean the type of education given to children which, instead of training them towards Self-Help, constitutes its very negation; perhaps, it may mean a philosophical concept of life which will result in a resigned acceptance of fatality, whereas somewhere else it may find expression in the will to co-operate actively towards the fulfilment of the spiritual ideal glimpsed.

The environment in which a person works has prime importance in creating an atmosphere conducive to personal effort, particularly if its inadequacies are not mitigated by measures for possible outlets at the cultural, recreational or family housing levels. Our English friends are right in criticising as a cause what they term the wrong

sort of dependence : “ the nature of industrial work, the extent of demand for unskilled and production-line labour, making initiative or responsibility unnecessary ”. Are we quite sure that, in spite of improvements in techniques and in the awareness of the needs of working human beings, the iron-clad division of labour, which subjugates man to robot-like movements in the midst of machinery which overpowers him, has everywhere disappeared ?

The development of industry, because it gradually separates the worker from ownership of his tools of production and favours group housing along with living areas concentrated near cities, has also limited the possibilities of individual ownership, one of the most powerful incentives to personal effort.

All the reports agree in their criticism of that dependence which comes from too great material or physiological wretchedness. For example, echoing Saint Thomas of Aquinas (“ minimum well-being required for the practice of virtue ”), Turkey . . . (“ at critical periods such as during migrations and various catastrophes, populations of a country are so depressed and pessimistic that they seek external protection ”), the State of Israel : (“ the great majority of immigrants formerly lived in insecure conditions, relying on help, and indifferent to any consciousness of their own personalities . . . their critical condition has obliged social workers to devote all their attention, remedial and preventive, to those individuals who need it . . . ”), and Germany : (“ Men whose human faculties have been greatly reduced through poverty are incapable, except following prolonged social and rehabilitatory education, of taking any Self-Help measures whatsoever, and unable to group themselves effectively ”).

Quite often a primary stage of medico-social action must be covered before the step leading from external guidance to self-guidance may be considered. The Japanese report has no need to emphasize at length the fact that, following the second world war “ the only measures which the State and public and private agencies could take were to clothe, feed, shelter and care for the population ”. Great Britain recalls Government and private activity during the 19th century, the “ purpose of which was to diminish or eliminate those wants which contributed dependence, and which, in a democratic society, resulted not in eliminating dependence but in bringing about the creation of conditions of interdependency ”. Only a slight transposition of the remark with which Montesquieu corrected the social philosophy of the Great Mogul is necessary : “ Aurangzeb, when he was asked why he did not build

any hospitals, had replied : ' I shall make my empire so rich that hospitals will not be necessary ' ” and Montesquieu commented : “ the statement should have been : ' I shall first make my empire rich and then I shall build hospitals ' ”.

It is not from fondness for the paradoxical that we go from extreme wretchedness to an excess of civilization. I would be guilty of breaking loose from the unassuming limits, wholly empirical and descriptive, which I have set upon myself, were I to dwell too lengthily on the dangers with which modern civilization surrounds the half-century man, along with the blessings : does not man, a slave to machinery, again put himself in bondage, once he has left the environment of his place of labour, if he lets himself be held spell-bound by modern techniques of thought-expression ? The present-day progress in the social sciences has enabled the latter to appropriate to the study of investigators certain topics which uptil now were the domain of each individual conscience alone, and, in the sole field of social welfare, is not reliance on others increased by technical progress and the specialization of work which proceeds from it ? The Swiss report is justified in saying that “ should a degree of lack of initiative be observed, this stems from the division of labour which obliges a steadily increasing number of individuals to perform mechanical taskwork, according to specific instructions which leave no room for responsibility. . . . Even in politics, decisions are increasingly influenced by external contingencies, even foreign contingencies ” ; the German report, speaking of the resistance of communities and “ Landers ” to further centralization, also denounces growing specialization which increases the number of experts and which, furthermore, creates such an immense and complex quantity of legislation that the man in the street is no longer able to understand it.

Could Prometheus still be bound to his rock in front of the flame the secret of which he believed he had snatched from the heavens ?

The ascendancy of institutions brings its influence to bear on social work where political and economic institutions are concerned and even more so in the case of social institutions themselves. Although it is my desire to respect the range of political and social regimes and to avoid all dogmatic criticism, I should first like to call attention to that dependence which is born of State control. Under this heading we shall place a centrally-controlled policy which annihilates all local or individual initiative and which runs the gamut from aggressive totalitarianism to increased forms of authoritarian centralization in regard to decision, administration, financing, or simply control.

Because we must let bygones be bygones, and because we are all facing the future, I shall not indulge in conjuring up the memory of those huge mass manifestations of which the radio and cinema used to make us physically conscious and which Joseph Folliet has thus concisely described: "all together, all alike, all walking with the same gait, all absorbed in one collective being". How readily we understand when Claudel put this phrase, which is our own, into the mouth of one of his characters: "I want to be a leader of men and not a shepherd of grazing herds".

Two testimonies will suffice ; Israel points out the difficulty underlying the very nature of emigration : "people accustomed to concentration camps had become inactive and dependent. A psychology of masses in peril had led them to extreme selfishness. Furthermore, oriental communities had lived under the sway of autocratic governments, in feudal conditions of life, leaving them unprepared to assume responsibilities in their own communities". The German report reveals that out of 700 social work associations, only 70 or 80 have groups of volunteer workers ; this decrease in the active co-operation of volunteers "is attributed to the fact that, after 1933, all those who did not subscribe to the national socialist persuasion were kept away from welfare organizations. Ecclesiastical helpers, workers from socialist groups and still many others who refused to accept the wholesale reduction to obedience were particularly affected by these measures".

Great Britain, too, calls attention to the "size and the complex nature of the modern State and the temptations which result therefrom to let problems be settled by experts or technicians who know everything so much better than the ordinary person who makes use of services" ; this is aggravated by the fact that the zone of dependency now covers the entire world and that people feel themselves at the mercy of circumstances over which they have no control.

The majority of nations now enjoy the benefits of a national programme of security. To quote President René Coty's fine image when speaking of another battle on a Normandy beach, at the beginning of this month : even if we are dealing with "peace-loving democracies who find the ultimate strength which determines victory in the very vastness of popular approval and the radiation of their ideals",—nevertheless, in order to judge whether or not the established organization is frequently too cumbersome, let us inquire if it does not in fact interfere with this local initiative, or that liberty of the individual, which it claims to respect, if at times it does not lose itself amongst the intricacies of

administrative problems, where the regulations leave no room for a human approach.

The German report complains about the excessive importance given to matters of form and sees here an evil which is common to German administration in general ; unfortunately, our neighbours across the Rhine do not have a monopoly in this matter. The Belgian report also condemns the hindrances that too much intervention on the part of the State or of public authorities puts in the way of initiative, " if these should as a matter of routine impose fixed solutions, leaving the interested parties no alternative choice ".

We might enrich our documentation by reading " The 25th Hour " ; more simply, let us visualize, alone behind his counter, the government employee in charge of welfare, one of our colleagues, perhaps one of us, who no longer has time to see in his customers anything more than numbers, or, better still, cases, and not people whose anguished distress should be considered in its unique features. I shall not resist the temptation to borrow from Joseph Folliet the reply that today's citizen would make to God when He asks, as He did Cain " What hast thou done with thy brother ? "—" But, Lord, have I not entrusted him to the care of the Public Welfare Administration ? "

Should we then return to the harmonious natural play of economic laws and give free rein to " laissez-faire " ? The various National Committee reports all show that liberalism carried too far also produces dependence. The Swiss report recognizes, speaking with the authority of the sons of William Tell, that complete freedom of action left to local authorities may often have as a consequence " certain delays in effective action which do not fully answer sanitary and educational demands and favour the inertia of communities who neglect certain measures which are indispensable from the social standpoint . . . Like all unilateral principles, it has its drawbacks and should be complemented by a minimum programme as well as by cantonal and federal legislation."

Appreciation of the common good may easily deteriorate within certain independent groups, because it is far from being grasped by the majority ; it sometimes is eclipsed by private interests. The Swiss report, after emphasizing the danger of overrating personal effort which " provokes an inferiority complex in the handicapped, in old people and sometimes even in housewives " who would otherwise need outside assistance, again criticizes co-operation when it " degenerates into plain upholding of exclusive interests " without consideration for larger communities.

I read in the English report where State intervention had been gradually accepted during the 19th century as, according to the expression used by Professor Bernard Bosanquet, "an obstacle to obstacles". You will agree that it is superfluous, in this company, to reiterate, a century after Lacordaire, that "between the strong and the weak, between the rich and the poor, between the master and the servant, liberty is oppressive and law sets free".

Let us imagine the State concretely respectful of all freedoms and actively promoting their harmonious co-operation toward the social progress of the majority. The beneficiary of this progress may still be subject to a dependence which will result from the personal hold of groups or of social workers, however engrossed in the quest for his personal improved welfare. I should here mention that dependence, which stems from the paternalism of the company, of the charitable society, of the group, is as harmful in certain of its displays as that of the totalitarian or socialistic state, and, desirous of following our very practical study through to the end, is it not also sometimes ascribable to a certain amount of maternalism on the part of the social worker ?

Paternalism :—Paternity corresponds, even on the physiological level, to such a lofty mission that I would be easily tempted to regret the disparaging association that is henceforth connected with this term, but I promised not to repeat Don Quixote's heroic gesture. Professor Moncrieff, in his previous report, already observes that "it is only too easy for voluntary organizations to do too much for their assisted and to shirk the more arduous tasks of showing them what they must themselves do". Great Britain calls attention to "the extreme zeal which leads some organizations to undertake more than they are able to accomplish . . . another difficulty lies in the fact that the magnitude of services rendered may give rise to a feeling of pride which proclaims a superiority over the work of Government services and will not tolerate any suggestion of unwarranted interference". In the opinion of the German Committee, "assistance given by volunteer workers whose training is non-existent or inadequate, whose output of work depends both on their good-will and their personal aptitudes, has more drawbacks than it has advantages".

Japan analyses the subject as follows :—"whether they be members of public or private organizations, as long as they believe that it is owing to them and to their activity alone that the programme is carried out, the leaders who are responsible for Self-Help programmes lose their actuating approach and assume a commanding one ; they glean only

unpopularity and the force of inertia with which they are met leads to inaction”.

The Belgian report principally, after having stated that “members of the working class have acquired a consciousness of their own responsibilities which has made them reject the protective assistance resulting from the situation created when someone else takes over their responsibility, and instead cling to the interdependence of the group to which they belong (social security for wage and salary earners, organized labour delegations, administration of social services)” adds: “the controlling influence of these vast associations restricts human liberty by minimizing the various alternatives which characterize the practice of this liberty. As soon as individuals become part of one of these large groups, the group tends to assume all of the responsibilities, whether they be closely related to, or only vaguely connected with, its own purpose. Thus the paternalism of individual aid is simply replaced by group paternalism”.

Finally, should we call forth, like the picture of a past which has vanished, that paternalism which does not always have the excuse of unselfishness: the employer's paternalism, which risks aggravating the dependent ties of the working class by a net of social institutions, the chains of which weigh heavily on the worker and his family.

Social workers themselves occasionally prove to be a hindrance to the conscious determination of individuals when they relieve them from effort and choice. Undoubtedly, the elements which most gravely endanger the independence of the assisted are not those relating to social service, but to give rise to personal effort is indeed a matter of education and therefore of social service methods.

According to the Swiss report, “the application of these principles has often been weakened by a protective attitude taken towards those who were to be assisted. At present, the development of case-work methods has contributed towards the fact that people who are unable to overcome their difficulties by themselves are no longer considered under-age. They are encouraged to become aware of their own potentialities in order to build self-respecting lives for themselves”.

It sometimes occurs that this divergence of social service is ascribable to the tasks which are required of it and which have only a remote connection with its primary mission; control work, investigations, administrative management, tasks which are no doubt satisfactorily performed by social workers accustomed to human contacts but which distort the specific action of social service.

Even when the unwieldiness of administrative machinery leaves the social worker complete liberty of method, are we wrong in fearing the possibility of a certain degree of maternalism ?

To be worthy of assimilation with the greatest of human callings should not be considered a fault ; in truth, I do not believe that there are many social workers, among those who know how to combine generosity with efficiency and whose natural inclinations have been perfected by training, who wish to see prolonged the under-age period.

All education implies the same unselfishness. The French Committee makes appropriate reference to the fact that " social service is conducive to giving the individual the means of liberating himself from temporary protection and of recovering possession of his autonomy ". Everyone is aware of the psychical and moral inconveniency of the childish search for maternal protection at an adult age. The individual, in order to evolve independently, must, at some point, give up group security in the same way as the chick which, for the first time, escapes from the brood.

If such are the threats to Self-Help which I have endeavoured to describe, avoiding abstraction and replacing them in the immediate focus of our daily responsibilities, I should have the feeling of not having completed my task were I to conclude my remarks at this juncture.

A superficial survey of social evolution during the 20th century might lead to the conclusion that these threats have everywhere become a reality and that personal effort is seriously diminished by the twofold interposition of health protection legislation and national social security policies. This would be to ignore that the entire social movement has been characterized by an awakening of individuals and of groups to the consciousness of man's dignity and fundamental needs. The majority of national reports observe that, while the particulars of social work may thus have been altered, there is still considerable range open to personal effort.

I was well aware of the fact that, as the French Committee writes, " the creation in France of Social Security, of Family Allowances and of all Security and Mutual Aid organizations, far from making the individual lose his sense of responsibility, had, in freeing families from being concerned with very great and considerable material worries, made them the more available for tasks of general interest and for participation in collective action. A considerable number of users, family delegates to the Boards of Directors of the Social Security and Family Allowances

Agencies and Farmers' Mutual Insurance Societies there become aware of general problems and of the solid ties which bind them to other people ; one may say that the sense of responsibility is expanding and that consciences are opening up to new responsibilities ”.

But I am hesitant, in an international forum, to support my conclusions with the observations of my fellow-nationals and this hesitancy will explain my discretion in citing the French report, which I apologize for not having more frequently brought to your attention. And now the national report of the U.S.A. strongly corroborates this conviction, quoting the opinion of a group of business men, professors and prominent citizens who, in November 1953, concluded a thorough study of an economic security programme for Americans as follows :—

“ We Americans are more conscious of the need for economic security than we were even twenty-five years ago . . . We are, in reality, more interdependent than at any other period of our history. We believe that no inevitable conflict exists between the principle of security on the one hand, and initiative and individual freedom on the other . . . We think that we are a stronger people and not a “ softened ” people because of the development of economic security during the last half century. We see no reason to fear that the carrying into effect of a reasonable standard of protection against the requirements of security should endanger any of the traditional American virtues—that is, the will to work, the will to economize, the predisposition to come to the assistance of a needy neighbour. A security programme, wisely conceived and fairly carried out, can, indeed, provide the economic basis required for a high national moral level, and for the development of the loftiest spiritual and moral values . . . We subscribe to Lincoln's declaration, that a government should do for its people whatever is necessary and whatever they cannot, through individual effort, complete or accomplish as well ”.

The concept of social security cannot be considered as impairing personal effort, on condition, however, that its entirely human and social purpose is effectively achieved not only by the end sought but also by the means used to that end. In truth, without wishing to affix a determinist quality to history, we indeed have the feeling of being in the presence of an irresistible momentum. When we note the defects of too bulky a system of insurance, we should not however speculate on an improbable return to the past but rather re-establish the balance between the technical and the mystical by the introduction of that “ added amount of soul ” demanded by Henri Bergson.

It should be proclaimed in no uncertain terms that it would be quite unfair to have a resigned attitude toward this progress of social justice, because such institutions free the human being from his material fetters. The improved distribution of income, guaranteeing to each a vital minimum for the individual and for the family, enables the less well-to-do, thus set free from economic subjugation, to assume responsibilities in other fields ; for instance, to devote themselves to the education of their children, or to more freely undertake their own intellectual or moral development. Furthermore, such achievements generally go beyond the possibilities of individuals or those of local groups. The perfecting of health and social equipment, because of the specialization brought about by technical progress, cannot be obtained without a certain centralization of means and without the co-ordination of the efforts of all to reach an improved adjustment to needs. On the other hand, whether from the technical angle or from the mutual security angle, a really equitable distribution of social risks and the costs which their coverage entails is only attainable on a wide scale comprising considerable professional and social diversity.

The existence of a national security plan does not therefore constitute a hindrance to Self-Help, and the component conditions making its development possible appear to subsist in their entirety if the organization of joint social institutions leaves room for both the actual user and the local groups, if the methods of assistance leave a share of responsibility to those involved, if social workers, who bring the human factor back into the technical or the administrative element, penetrate all the mechanisms of the social apparatus.

The role of the participant is assured if he joins in the formulation, the choice, even the administration of the national programme or organizations to which he himself has given rise. Popular aspirations must lay the foundations for discussion and the participation of those concerned be obtained at each stage, under the various forms authorized by each national structure.

The American, British, Canadian and many other reports point out that one of the evolved types of Self-Help is embodied in the individual responsibility of electing Members of Parliament and in social action undertaken within local or national groups by means of which the citizen himself follows up and completes the impact of his political vote.

Public or private local groups play their part in the structure thus built. Great Britain emphasizes the necessary broadening of local horizons in order to grasp local problems in relation to national demands as a

whole and inversely, and Canada admits of the intervention of an external agent if the local group is incapable of assuming its responsibilities.

Considerations of Self-Help cannot be extraneous to the methods of social aid ; they make those systems preferable which show the most respect for the human dignity of the assisted. However, there are types of assistance which, without wanting to humiliate the beneficiary, hardly educate his responsibility ; one of the great improvements brought about by social security plans is that, in recognizing social rights and endeavouring to satisfy them through redistribution of income, they have passed beyond the bounds, albeit useful, of assistance.

The independence of the participant more particularly sets up the problem of the free choice of a doctor and of the limitation of liability, leaving, under certain circumstances, to the socially insured a certain percentage of sickness expenses. Solutions may indeed vary with the framework of the agency and with national customs and temperaments, but they should never lose sight of the advantages of leaving to the beneficiary, under one or another form, a share of responsibility.

The participation of those concerned, wherever it proves possible, should be even more eagerly sought out in matters of assistance when dealing with individuals whose professional and family life is such that they have little field for initiative and personal activity. In the instances mentioned in the French report, I note the development to this effect of aid to the blind and to the seriously disabled, which is no longer indiscriminately proportionate to the availability of means but includes, on the contrary, incentives to engage in a professional activity compatible with the possibilities of the handicapped and, at any rate, to follow re-educative courses, in the form of compensatory allowances to further normal assistance. The help that specialists expect, in the particular field of rehabilitation of the crippled, from the practice of the will-power and morale of those concerned, is well-known.

The respect for the liberty that the human being should normally enjoy, in regard to the choice of social security benefits as well as assistance, to preference for cash benefits, is freely made use of and strengthens the sense of responsibility, over payment in kind by means of which the group substitutes for the faltering individual. Here again, practical solutions are governed by the economic and social situation in a given place and time, but it is preferable not to go too far afield from the ideal which an evolved civilization implies.

If " social action should thus be based not on the weight of numbers alone but on a more conscious purposefulness of each participant ",

according to the phrase used by the Belgian Committee, it remains necessary, if the structure is never to appear too massive and if the human factor therein is to be safeguarded, to make good use of the science and conscience of social service, thanks to which, according to the French report, the individual and the group remain true to their responsibilities and to their hopes.

Great Britain is justified in writing that "each social worker and each civil servant called upon to come into contact with people, may himself play the part of educator through his attitude towards the problems which are his concern and by the way in which he will enable people to share this attitude."

I need not recall the part played by this humane technique, acting between man, his environment and the institutions formed to sustain him, but if the social worker did not express his regard for the person dealt with by a precise understanding of what he is, an adjustment to his needs and faculties, by previously obtaining his agreement and adhesion to all proposed action and by an unremitting appeal to an autonomous effort on his part, his task could not conceivably be considered accomplished, nor the dangers to Self-Help overcome.

CONCLUSION

Confronting all forms of dependence which belittle man or bind him to his own inferiority, the only valid solution that remains is that embedded in regard for the human being, his demands, his freedom, his potentialities.

There are indeed political, economic or social regimes which do not allow of this complete respect for the human being. I would wish that above all else we had become aware of the multifold ways in which man may be enslaved and his liberty curbed, ways which we ourselves, the self-proclaimed servants of the human being, must resist the temptation to use, and the insidious attraction of which we are bound to reveal.

Shall we always keep clear of dependence? I agree with the report from Great Britain that the reply of democracy is that dependence should be embodied in duties shared, accepted and understood. A distinction should be made between that dependence which is founded on a rational policy of insurance and organization of society and that which consists in making use of resources in an irresponsible manner. Let us beware, as the Belgian Committee bids us, of judging man's present passivity by absolute standards, comparing it with an ideal

participation that could presumably be expected of him and neglecting to make a historical comparison with what it once was.

We well know that the modern worker is more involved in all the aspects of social, intellectual and moral life than was the craftsman of the middle ages or the worker of the 1850's. If we are acutely conscious of every surrender of autonomy and of human freedom, this is because we live in a world where this blessing appears to be the most valuable of all.

With a sensitiveness that the horrors of the last war have amplified, we all feel the truth of the phrase from Saint-Exupéry with which the French Committee has chosen to conclude its report and which proves to what extent this writer, accustomed to bridging continents with a stroke of the pen, knew how to fathom the real wealth of this human land: "to be a human is to be responsible. It is to feel shame when confronted with a wretchedness for which we were not, apparently, accountable".

To this ever alert awareness of the possible divergence of our regard for the human being, the progress of science should contribute, along with new dangers of subordination, a new source of thorough acquaintance with the physical and psychical needs of individuals: psycho-technique, case-work, inter-marital relations, child psychology etc. . . and social workers will know how to discover new techniques to particularize social aid.

I would like to thank our friends from Great Britain for having brought the problem to its pinnacle with this quotation from Jacques Maritan, which will be, if you will, our conclusion, as it was theirs: "*To act for* belongs to the realm of simple charity. *To exist with or endure with* to the realm of universal love."

PLENARY SESSION NO. IV

CO-OPERATIVE ACTION AND THE WORLD COMMUNITY

Address by

NORMAN COUSINS

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SOME 170 years ago, a great American statesman, philosopher and humanist looked back at the broad trends of history and looked forward to the coming century. He said he believed that the United States in particular and the world in general were entering upon a great age, a great new age, an age in which the individual man would be sovereign. The statesman was Thomas Jefferson. He foresaw an age of the individual man because he knew that, for the first time in history, historical circumstances had so combined to make it possible for the individual to fulfil his potential. Indeed, said Jefferson, these United States can have meaning only as they serve the welfare of the individual, only as our history makes it possible for the individual to become truly sovereign.

We have now had almost two centuries of the age of the common man. How shall we appraise these two past centuries? We have had, during these two centuries, an industrial revolution which has finally made it possible, theoretically possible that is, for every man on the face of the earth to be freed of want. I say theoretically possible because that day is within our actual reach but we are allowing other things to interfere.

Given a world of peace, it can come. In any event we have had and are in the midst of such an industrial revolution, a revolution first of all in communications. There can be no doubt of the fact that we now

have electronic and engineering marvels which make it possible for all peoples everywhere to communicate with each other, political circumstances permitting, of course. The question that remains, however, is—To what use are we putting these marvels? I am not thinking only in terms of the possibilities of human abundance. I am thinking of the possibilities of human understanding. How have we used the revolution in communications? How have we used it not only among nations but within nations?

I come from a country which has pioneered in some of these developments in communications. And yet I cannot say that I am altogether proud of the way these facilities are being used. I cannot say, as it concerns the most advanced instrument of communication of all times, the television set, that this device has justified itself in terms of human history. The question therefore is this—not “Can we communicate?”, but “what are we communicating?”

Next? The industrial revolution has made the world one, but it has failed to make the world whole. Today, no people anywhere are safe. Today, no nation anywhere in the world can perform its historic function to protect the lives and the property and the values of its citizens. No, Mr. Chairman, it is not man who is obsolete; actually it is the nation that is obsolete in a sense, as a result of this industrial revolution. The world has become one without becoming whole. It has become a single geographic unit without becoming a single community. As a result, no man anywhere is safe. No nation anywhere on the face of the earth, as I have said, can perform its historic functions.

Now I emphasize this aspect of the problem tonight because, as we consider our work, as we consider our assignment in social work in particular, surely we must recognize that we do not live in a segmented world. We must recognize, I am certain, that our work is dependent upon a general framework over which we ourselves have no control. Let me give you some illustrations.

A few years ago when I was in India, I observed the beginning of the integrated development of a number of communities—Faridabad, Nilokheri and others. My Indian friends who are here tonight will recall that a number of Americans, a number of technicians, went to India and Pakistan to work in setting up these pilot plan operations. The Prime Minister of India in 1951 recognized the value of the work of these technicians who were going to help make communities self-sufficient, working within the cultural framework of India—not in an effort to superimpose an American way on India, but in an effort to be

completely consistent with Indian cultural and historic requirements, and in adapting technological progress to Indian needs. And yet because of world tensions, the atmosphere has now changed and these technicians are leaving. They will not be able to complete their work. One of the great tragedies in human history is represented today by the disintegration of good relations between India and the United States, precisely because there is no single world framework of security, no single workable framework of co-operative action, which can provide the basis for social co-operation between the two countries.

Now India and Pakistan have a dispute over Kashmir. It is a legitimate dispute and—I say this not because I like to regard myself as a friend of both countries but because I honestly believe it—I believe that both countries are right in this particular dispute. The historical background is such that neither country can lay exclusive claim to the acquisition of Kashmir. My Pakistan friends will say that there is a majority of Moslems in Kashmir and that this clearly entitles them to possession. My Indian friends will say that the accession of Kashmir to India was in accordance with the formal agreement and that Pakistan violated the agreement in sending an army. But the situation has complications far beyond the surface arguments. And what makes it all the more serious is that there is as yet in the world today no system of world justice that is workable and that can keep the problem of Kashmir from resulting in a hideous war between the two countries.

Now, the United States has its own problems *vis-a-vis* Russia. As we see communism expanding in the world, naturally, we want to do what we can to safeguard the free world. And so, those countries which come to us and say “Help us ; we are trying to bolster our defences against Communism ” are entitled, we say, to military aid. Thus we are sending military aid to Pakistan. India, however, sees it in a different context. It is not unnatural for India to resent this military aid to Pakistan. India feels that the United States is trying to export its own conception of crisis to areas which have a crisis of their own.

Thus the United States is confronted with this dilemma. We are trying to do the best we can within the contest of world anarchy, but we have apparently failed to recognize the limitations of military power in certain situations. We have been concerned with the pieces instead of the whole. And the very measures we devise to help some of our friends have the effect of hurting other of our friends. World lawlessness can be eliminated only through the working of an effective world

organization with the powers of law enforcement and justice. The lack of an effective world security system has resulted directly in the changing of the political atmosphere between the American and Indian peoples, so that the social work, the excellent social work that has been started and developed by many American technicians, is now being threatened.

Let me give you another example of the interlocking relationships between social work and the world climate. In Japan, in Hiroshima, a project was started jointly by Americans and Japanese to rehabilitate the city. Floyd Schmoe, an American Quaker, was only one of a number of Americans who were dedicating their efforts to the rebuilding of that particular city. Now, however, because of the disintegration in the health of the world, Japan is going to have to re-arm. That issue is being exploited by communists; militarism is coming back in Japan; the Japanese people are being confused. Peacetime projects such as the one started by Floyd Schmoe and others are losing out.

So, I hope that as we contemplate our purpose, we may recognize that just as we ourselves believe in and work for the development of the whole man, the healthy man, the healthy individual, so must we work for the development of the good society—a good world society, a healthy world society. Unless there is a healthy world society, I do not believe today that it is possible to have a healthy individual. History has created the world man, a man who lives in a single geographic unit. Will he be a world warrior or will he be a world citizen? He will be one or the other, and unless we create the framework for world citizenship, we will have world warriors.

As I think of the age of the individual, I think of a number of individuals who perhaps symbolize this world to me. I met one such the other day at a college commencement—a young lady of 22 just getting out of college. I asked her about her future and she said "I've got my future very clearly defined—at least in my own mind. What I would like to do," she said, "is to marry a rich young man and go off to the Fiji Islands. The world is too much for me. I cannot pretend to understand the world. Should I have a family? If I do, what will happen to it? I cannot deal with the complexities of the modern world. Therefore, I want to marry a rich young man and go off to the South Seas."

Then as a contrasting type, somewhat more encouraging of course, there was another young lady seated around the same table, who dis-

agreed. She thought of the world, perhaps, in terms of Toynbee's now classic "challenge and response" theory. She felt that the world was complicated, and her attempt to deal with complexity would take this form—she intended to go to Africa where she would work with Albert Schweitzer if he would have her.

Now these two types for me seem to symbolize the contrasting, the polar types, that are now created in the world today—either the escapist or the man who is truly dedicated and committed. It is natural—it is inevitable—that man should be pushed towards these futures, because man cannot deny the present nature of the world around him. Escape is, in a sense, a recognition of the real world, because the individual must recognize the complexity before he seeks to flee from it. Or it will cause an individual to see the nature of the age requires a larger commitment than he ever thought possible for himself.

I think of other contrasting types, just to illustrate this point. I think of a man who in 1936 received assistance, I am sure, from some of you. He was unemployed. He had a family problem. The children were growing up in the depression; one of them was a delinquent. He suffered mental anguish. I remember in 1936 talking to this man; I remember going to some concerts with him in 1936. Despite his anguish, he had a sense of purpose. He felt that he could lick the problem given half a chance. He had a bright look in his eye. He had a challenge. This man today is now 48 years old. He is a prosperous manufacturer. He has a business which grosses several millions of dollars annually. I suppose his own fortune could be computed in the millions. This man no longer goes to concerts; he no longer reads books or enjoys the life of the mind. He no longer has purpose in life. He is bored with life. His goal, when unemployed, was to attain economic self-sufficiency, and he got it with a vengeance, and it near killed him! His goal in life was to make a million dollars. After he got the million dollars, he realized that he was no happier than he was when he started. And so he thought that perhaps his goal had not been high enough; and he set out in quest of another million. He got the second million dollars, and he was even unhappier than when he got the first. He is now spending a good deal of his time on a psychoanalyst's couch. In talking about his psychoanalyst he says, "You know, I have the feeling that I have found a father." What he has yet to find, of course, is basic purpose.

You know, the question we as social workers have to ask ourselves is this: Social work to what end? Liberation from economic in-

sufficiency—to what end? What are the ends of a good society? What are the conditions of health that a nation and a society itself must maintain if the individual is to be healthy? Today, there is a new disease in the world, a profound disease. I am acutely aware of it as I look around me in the communications and entertainment industry in the United States. It is the disease of boredom. People have managed to exempt themselves, to graduate from your care, and they now do not know what to do with themselves. Indeed the principal disease of the 20th century, in this age of the common man, may be considered to be just that—boredom. We have fought a winning fight against hunger and poverty only to discover that we are perhaps facing an even tougher enemy—boredom. A college diploma and a full stomach, unfortunately, are not sufficient insurance against boredom. People do not seem to know what to do with themselves. Television and the wide movie screen can hardly be considered to provide the answer.

We have done a superb job in educating our young people to earn a comfortable living in science, industry, and the professions. We have been somewhat less successful, however, in enabling the individual to immunize himself against the disease of boredom. Such immunization, to be effective, would teach the individual to come to terms with himself, to learn the art of creative thinking, to cease being terrified by reading, and, finally, to discover that self-sufficiency is not quite the same as abundance.

The freedom to be bored, of course, is preferable to the drudgery of the drone or totalitarian state. Even so, we have to recognize that to many peoples of the world, especially in Africa and Asia, Communism is being presented as an exciting and dynamic idea, and one that is linked to the making of a better world. We are not going to be able to cope with this lie by an uninspired approach to the dynamic values of a free society.

It is a dangerous time to be alive, true. But there has never been a more exciting one. We are not going to be able to yawn our way out of what is basically a profoundly ideological and spiritual crisis. Physical preparedness is only part of the job. Equally important is human morale—intense awareness of the issues at stake, a ringing conviction that life is worth living, and knowledge that fulfilment of material needs does not by itself exhaust the requirements of human happiness.

All around us today we see strange philosophies springing up which strike at the uniqueness of man. I would like to refer, if I may, to but one of the ideas which has had a wide currency in recent years,

especially at the end of the war. I am referring to existentialism. In so doing, I want to make it clear that I am not criticising the philosophical basis of existentialism as defined by Kirkegaard, Heidegger, or Sartre, for their ideas had strong moral content. I am referring to the distortion of existentialism in active philosophy.

Now in existentialism, as you know, the position is taken that man's long-range ideas are predominantly shaped by the fact that the world is not only unpredictable but unfriendly. Existentialism regards man's triumphs as tentative and hypothetical. Existentialism regards his ultimate doom as certain and palpable, and according to existentialism, since man has no way of controlling a basically hostile environment, just as he has no way of unravelling the ultimate mystery of existence itself, existentialism says that man is justified in catering to his own will, that he owes no debt to anyone for the fact of his existence. Therefore, says existentialism, he has all right over that existence and to it. But existentialism in practice seems to have taken the turn that man has no obligation to society for the nature of his pleasures, which he takes or contrives as he can. In short, he fends off the hostile world with his wits.

Now, what current existentialism fails to take into account is that the moment man becomes separated from his larger self or from the human totality, he tends to deny the moral content in the affairs of man. The concept of justice becomes inverted. He regards justice largely in subjective terms, whereas justice, special justice, in order to become manifest, must have a form and substance of its own which are absolute and eternal and which hold meaning for the individual precisely because it is independent of him, though it has access to him and to his wrongdoer. The individual in this world is the ultimate cause, but that cause is defeated the moment the individual proclaims that cause for himself. It is the difference between saying "I am as good as you are", and "you are as good as I am." Now the former statement leads to a breakdown of affirmative and social values. The latter statement prepares the ground for towers of purpose and achievement. Thus, existentialism denied the identification and mutuality which make true justice possible. The sanction that existentialism gave each man was the sanction of a private jungle.

Man needs his privacy, as existentialism properly insists. But man's privacy must not interfere with his responsibility. It seems to me that the essence of a good society is this sense of individual responsibility. In this connection, and with very real admiration for your

efforts in addressing yourselves as individuals to a concept of total responsibility, I now read a little creed or litany :

I am a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self, the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite. The portion of that substance that is mine was not devised ; it was renewed. So long as the human bloodstream lives, I have life.

I do not believe that human kind is an excrescence or a machine, or that the solar systems and galaxies in the universe lack order or sanction. I may not embrace or command this universal order, but I can be at one with it, for I am of it. I see no separation between the universal order and the moral order.

I believe that the expansion of knowledge makes for an expansion of faith, and that the widening of the horizons of mind makes for a widening of belief.

My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge, but by the denial of knowledge.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos. I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both.

Without a belief in human unity, I am hungry and incomplete. Human unity is the fulfilment of diversity. It is the harmony of opposites. It is a many-stranded texture with colour and depth.

The sense of human unity makes possible a reverence for life. Reverence for life is more than solicitude for life or a sensitivity to life. It is a sense of the whole, a capacity for oneness, a respect for the intricate universe or individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique. When I enter my home, I enter with the awareness that my roof can be only half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city, I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace, I can know no peace until the peace is real.

Our dedication, therefore, is to the cause of man and to the attainment of that which is within the reach of man. We will work for human unity and human welfare under a purposeful peace. We will work for the growth of a moral order that is in keeping with the universal order. In this way do we affirm faith in life and life in faith.

We are a single cell in a body of two billion cells. The body is mankind.

PLENARY SESSION NO. V

SELF-HELP IN MODERN SOCIETY

Address by

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WHEN, a few weeks ago, I was asked to give this talk about "Self-Help in Modern Society", I looked at the total programme and I must confess that I was at a loss, because the subject of all the days seemed so to overlap that I really did not know how to fit in. There seemed, however, to be one continuing thread which struck me in all these subjects and it struck me particularly because it seemed to contain an element of suspicion of what is supposed to be our rallying point: social work. It sounds strange and yet, when we read all the subjects of this conference, are we not right in supposing that what prompted them was an element of fear, a fear that, perhaps, social workers, in their desire to help, would be inclined to forget how much people can help themselves? But, said Shakespeare, fears do make us traitors. Now I do not say that the organizers of this conference are going to betray social work, but what I felt is that, in view of their uncertainty about the role of self-help, it might be useful to analyze what, from a sociological point of view, the relations between self-help and social work are. By doing this, I thought, I might, without being able to evade all overlapping, yet fit in as well as possible in the whole development of the theme of our conference.

Is it clear what we mean by self-help? More or less, yes, I suppose, at least for what I would call "individual self-help". I think we all use that word when a person in some need is able to solve his problems alone. That sounds very simple but the more we think about it, the more vague it becomes. What is that: solving his problems alone? When I get fired, I am in need. There are many solutions then. Maybe, I

am inclined to sit down and wait for unemployment assistance or unemployment insurance. We would not call that self-help—but even in that case I have to do some things : I have to apply, to fill out forms, perhaps to register at the labour exchange, etc. Perhaps I take another line, more of a self-help character : I go immediately to the labour exchange to ask for a list of vacancies in my profession or I write on advertisements or I go to some great firms and just try whether there happens to be an opening there—and in the meantime I use my savings to subsist. We would be inclined to call that : self-help—and yet, do I really solve my problems alone then ? Yes and no. Partly no : for I use a number of social institutions, created by society for such situations : the labour exchange, the advertisements, the bank where probably my savings had been put, etc. How much social organisation and how many social institutions are needed before, in such a case, a man can “ help himself ” !

Perhaps you say : why should we complicate the problem so much ? In this case, indeed, there is a mixture of self-help and, well, let us say : help from others. But, you could say, there must be more simple situations, in which there is undoubtedly self-help. Well, all right, let us take such an example. A man is attacked, in the street, by a robber. He can cry for help. But he can also defend himself and knock his enemy down. Would not that be wonderful self-help ? Oh yes, wonderful—and yet, at closer inspection, is that only self-help ? Our man could help himself, but why was he able to knock the other down ? Because he was strong, well-fed by his parents, well-trained at school, mentally well-adjusted to the possibility of sudden attack, etc. What I mean is this : our man was able to help himself, only because society had given him the chance to grow and to develop his physical and mental possibilities, or, if we want to say it otherwise : because in this case, society had not inhibited our man or frustrated him too much or even maladjusted him. He was able to help himself thanks to the help he had previously got.

The same example makes yet another thing clear. If our man had been attacked not by just one poor robber, but by a whole band, probably all his strength and training would not have helped him through : he would have been left naked or dead if no immediate help would have turned up.

So it seems as if individual self-help is only a relative thing. It is a capacity which cannot be discussed in the abstract. It is a capacity determined by the society in which the individual lives : by the education

he gets, by the values with which he is imbued, by the social forces daily working upon him, and, never to forget (at least not by a social worker), by his personality, by his life history, his life experiences and his vital personal decisions.

Until now, we talked about individual self-help. But the word self-help is often used also when groups of people are concerned : when groups of people solve their own problems. Here our terminology often is quite confusing. For what exactly do we mean by this collective self-help ?

We may mean a form of co-operative action, e.g., when a village decides that the men of that village will join after their normal labour to reconstruct a destroyed bridge. Or we may mean a form of mutual aid, e.g., when it is usual that a man helps to plough the land of his neighbour when that neighbour is ill. Or we may even mean a form of assistance, e.g., when the village appoints a few people to help their ill members. That is the creation of a community service for community members in need.

So there are at least three means by which the community itself can solve its problems : co-operative action, mutual aid, assistance. They are not always so clearly distinguishable as in the examples given. The line between co-operative action and mutual aid is sometimes difficult to draw. Look for a moment at the English "friendly societies" : those, mostly small local groups of people combining to help each other in case of illness or death, beautiful examples of the human desire and capacity to combine in small groups and to solve common problems in that way. But what are they ? Beveridge called them a great democratic movement of mutual aid. In origin, they were indeed more like mutual aid societies, but, as soon as mutual aid is no more given directly by the individual members, but through a common fund, the character changes and it becomes more an insurance co-operative. And as difficult as it is sometimes to draw the line between mutual aid and co-operative action, as difficult can it be to draw the line between assistance and co-operative action, or between assistance and mutual aid.

What I wanted to draw your attention to, however, is that from the point of view of the group or local community concerned all these three forms of solving their problems can be considered self-help. It is self-help as long as the group solves its problems without outside help.

Sometimes, however, a group is not able to solve its own problems that way. Then it may combine with neighbouring communities which

have common problems to solve the problem. When we look around the world, we find many manifestations of this human co-operative instinct. Many of the national committee reports give fine examples : villages may combine to appoint a health visitor, groups of inhabitants of low-lying lands may combine to build better dykes to prevent the usual floods or to divert the flow of the river, etc.

Or even this form of co-operation may not be sufficient and then a larger community is called upon to help : the state may be asked to assist, in material or consultative form.

Now, when, from a sociological point of view, we look at the way groups solve their problems : by self-help or by co-operation with other groups or by calling upon the state, we realize that in most cases there is not really a free choice. In the life of a group just as in the life of an individual, the capacity for self-help and the need for help from others are determined by the whole situation in which the group is living : the strength of its individual members, the strength and the character of the relations between the group members, the reality problems which confront the group, the relations of the group with the neighbouring groups and the state, etc. All these factors together determine how much, in a given situation, the group will be able to do itself and whether and how much help from the outside world will be needed.

When unemployment was still an incidental phenomenon, mostly caused by individual attitudes or local circumstances, it was not impossible for the local communities to bear the burden of the care for the unemployed : the old Poor Law, from a sociological point of view, was based on a sound evaluation of the capacity of the local communities. But when great industrial concentrations develop, depending often upon one or a few trades and then in such a community or region unemployment mounts, when, e.g., in Lancashire the cotton mills close because of a sudden crisis at the New York Stock Exchange or because of a new Japanese competition, or when the Dutch shoe industry, concentrated in a few districts, closes down because of a sudden change at the South American fell-market, due perhaps to political measures in a third country, then the Poor Law arrangements reveal themselves as utterly insufficient to cope with the new situation : then the local communities are no longer able to help their own unemployed, then the national communities must come to aid. Even they may break down under the new heavy stress and international aid may become desirable. Or, to use another example from the same field : when unionism was

still in its youth, the economic crises still relatively short and the workers still utterly unprotected by state legislation, some of the unions formed special funds, to which each member contributed regularly, designated to help their members in case of unemployment. In those times of early industrialism, the above-mentioned funds have been of tremendous material and moral importance for the groups concerned. But here again, when unemployment began to strike much greater numbers of workers and when the crises lengthened, state action became inevitable and had to take the place of the former mutual aid or co-operative action of the workers.

What becomes clear when, in this way, we look at the social facts, is one thing : it is that in human life, in the life of the individual as well as in the life of communities, self-help and help from the outside both play a vital part. And that is not strange, because it is in line with one of the most fundamental aspects of human life. Man is born as an utterly dependent being. The human being, to grow and to develop, depends completely upon years of careful, warm, unselfish help. Sure, this help must be aimed at developing in the individual his own capacities, his own judgment, his own skills—this help should be aimed at making the dependent child into a mature, independent adult. But it is not within human nature to reach complete independence : again the existential reality is that at many moments in our life we shall cry out for help and for many needs we shall continually need help from our fellow-men and reach out for close communion. The reality is that we all live in what could be called a rather unstable equilibrium between dependence and independence. The case worker of course knows that all too well, but I was not thinking particularly of the psychological aspects. I was thinking mainly about the social facts. Probably when our psychologists and caseworkers state that the human being has to make a constant effort to reconcile his dependence and his independence needs, this statement is only a psychological reflection of an existential truth, the truth namely that the human being is born utterly dependent, that there is in him a strong drive and desire to make himself independent, that this drive, if not inhibited too much by too discouraging experiences, carries him quite a distance. He will never reach complete independence, because in all fields, physically, materially, mentally, emotionally, he continues to need his fellowmen. And thus he lives in a kind of equilibrium of dependence and independence, different for each man and different in each phase of our life—and unstable in a high degree ! Mostly rather small changes in our

life-situation are already sufficient to upset our equilibrium : a little bit of physical pain or anxiety, an unexpected concentration of work, a salary cut, a quarrel with one on whose love we depend emotionally. Any disturbance in our normal life routine may result in a new feeling of dependency and in an effort to find a new equilibrium. Whether he will be able to help himself or will need help then depends on the total situation : the whole configuration of inner resources and outer stresses. Even the strongest man will break down under too heavy stresses. And to a certain degree Georges Duhamel was right when he said, in one of his Pasquiers, " il n'y a pas des hommes forts, il n'y a que des hommes epargnés ".

To a less degree all this is true also of groups. To a less degree, of course, because the pooling of human resources in the group enables the group to solve its own problems much longer than the individual. The greater the group, the greater its resources. The stronger the group is tied together emotionally, the greater the outward pressures it will be able to face unaided. But for a group too it is true that under a too heavy pressure even the strongest group will break down. Contemporary world history shows great and proud nations breaking down under too strong pressures and needing help from other nations, more spared nations. This is not necessarily something to be ashamed of, it is a consequence of the creation of man as a dependent being.

So I would say that in the life of the individual as well as in the life of groups, self-help and help from others are equivalent features. They reflect basic aspects of the human situation. The one begins where the other ends or fails. Seen in human life as a whole, self-help and help from others are no contrasts but complements. Self-help often is only possible with help from others. And help from others mostly is only possible if the person helped will co-operate. This is more or less a statement about the facts. But can we leave it at that ? I mean : are we indifferent as to the direction in which the line between self-help and help from others is moving. I think it is clear that the whole theme of this conference sprang up out of some anxiety whether perhaps in modern society the emphasis is moving too much in the direction of help by others. Is there reason for that anxiety ? We shall have to discuss that question in a few moments. But before we do that let us realize that there is a supposition involved : the supposition that, though sociologically self-help and help by others are just complementary, we as acting human beings shall always have to put self-help as the first aim. Most of us will agree with that, perhaps from different motives.

We may say that society as a whole functions better the more individuals and small groups can help themselves. Or we may say that, from a philosophical point of view, man is called upon to grow to independence. Or we may say, that it is much more satisfying to a human being or a group to solve his own problems, immensely satisfying even, in normal cases, because there is a very strong inner drive in all of us to make our own decisions, to live our own lives, to solve our own problems. If not, help-giving would not be the psychological problem which, to our shrewd modern social workers, it has become.

So we all probably agree, though maybe again from different motives, that self-help, when possible, is preferable to help by others. And so we shall always have to ask how self-help can be promoted. One of the things we shall have to realize then is under what conditions a man can help himself.

I think we can at least formulate two conditions for self-help. First of all this one : a man can only help himself in a condition which is within reach of his understanding, a situation the determining factors of which he knows and in which he therefore can act adequately. When a man, coming from the Greek mountains and used only to peasant-carts and mules, suddenly finds himself in the Paris traffic at the Place de l'Opéra at noon, he will most probably not be able to cross unaided : he will not understand those fast moving vehicles, nor that flow of people, nor the movements of the policeman and he will not be able to act. And if a peace-loving nation suddenly finds itself attacked and invaded by an enemy using new technical weapons, new methods of psychological warfare, strange methods of government and mass-influencing, most likely it will feel at a loss ; it will become demoralized because there are too many factors it does not understand ; it will not be able to act adequately and probably it will break down—as recent history has shown. When a man or a group is placed in a situation which he does not understand, he may either react in the traditional, automatic stereotyped way in which he reacted formerly to situations which were a little bit like the new one, or he will, in a feeling of inadequacy, react to it with one of the many usual symptoms : panic, depression, resentment, aggression, neurosis, illness, etc. In neither case will there be an adequate reaction.

And so we can formulate a second condition for self-help. May be it is only another formulation of the same condition, now more from the psychological point of view, but even if it is, it may be useful to formulate it : a man can only solve his own problem, if he has been

prepared or trained for solving that kind of problem. When that Greek mountaineer has been helped once or twice to cross the Paris boulevard and when he has thus got an idea of the speed and movements of Paris taxi-drivers and of the meaning of the movements of the Paris policeman, he will be able to cross unaided. Or if that nation has been prepared to the possibility of an attack, the nature of the new weapons and of the means of psychological warfare, it will be much better able to cope with the situation.

Now all this may seem to you a bit general, may be even theoretical. Let us therefore turn again to our subject : self-help in modern society. Can all this theoretical knowledge about self-help and its conditions help us when we consider its place in modern society ? I think it does, because it explains why, to many of us, it seems as if self-help, the capacity to solve our own problems, is declining in modern society.

What do we mean by modern society ? It cannot have been the intention of this conference to consider only, e.g., the highly mechanized, highly industrialized and highly urbanized American society as modern society, though in a certain sense it is typically "modern", because the modern methods of production, of organization, of communication, of research, of information are more developed and more widely used and more dominating there than any where else in the world. But if we discussed only that society, our discussion would have a very limited value. And it would be an error too. Because, in another sense, the Indian society and the Indonesian society, to take only those two examples, are also modern societies. What really has been meant by "modern society" is, I suppose, the society in which those typical modern forces of mechanisation, industrialization, organization and urbanization have appeared, irrespective of the question how far these tendencies have already realized themselves and put their stamp upon the daily life of the whole people. They have in the U.S.A., they have not yet in India and Indonesia. And yet, in both parts of the world as practically everywhere else, they have put their stamp upon the development, upon the direction in which society is moving. That is what we mean by modern society : our actual society in which the tendencies of mechanization, industrialization, urbanization really are the dynamic decisive forces, our actual society gripped in a continuing process of change, of change in an increasing speed.

What kind of change is that, in terms of human life, in terms of the human capacity to help himself ? First of all, it means the gradual decline and sometimes even the destruction of the old traditional groups,

in which the human being was reared and lived mostly until his death : the family, the village, the church. These groups, before the industrial revolution, were for the individual a protecting and helping environment, but at the same time they provided for the individual a setting which he knew, in which he knew the demands put upon him, in which his problems could only be limited ones and in which therefore he could gradually learn to solve his problems and to develop this problem-solving capacity. In an industrial or industrializing civilization, however, human life is different. There is the introduction of new methods of production requiring new understanding and new skills, bringing with them new dangers, new human relations, with new responsibilities for some, new frustrations for others.

Then there is constant migration to and from the new great industrial and commercial centres, a constant flow of people, who have been uprooted first and who now have to adjust to a new environment, with new patterns of culture, new sets of values, new colleagues, new ways of competition, new methods of work.

There is also the creation of new urban centres, with very often only very superficial bonds, if any, between neighbouring people. Let me quote Prof. Ritchie :

“Community one cannot call it, because that is just what it is not. Improved mechanical means of ‘communication’ have made real communication almost impossible. They enable a man to work in one place, sleep in another, rush off elsewhere in his spare time—and live nowhere. He has more and more acquaintances and fewer friends . . . My vision of Hell is of endless streets filled with hurrying crowds. Whenever you ask one of them the way, the reply is always the same : ‘I’m sorry, I’m a stranger here myself.’” (*)

And then, to mention still another aspect of modern society for the human being, there is the complexity of modern society, due to the growing interdependence of all parts of the world, of all forms of our activity. That complexity makes this world very untransparent, even for the most informed of us. The human mind is not—or not yet—able to grasp all the interdependencies and to see through them so as to obtain a clear picture of why things move as they do. We

(*) Prof. A. D. Ritchie : “Science, the Universities and the Modern Crisis” pp. 27.

have become aware that there are interdependencies, relationships, causal reactions, but we do not know what kind, what will come of them. So the world, in spite of all our new understanding, seems to be very unpredictable, very un-understandable for most of us. What Karl Mannheim has described in his "Men and Society in an Age of Reconstruction" as the paradox between the growth of functional rationalization in the modern world and the decline of substantial rationality (i.e., the individual capacity to understand a given situation and to act accordingly) is still and becomes daily more a threatening problem, threatening mainly because of this element of decline of the individual's capacity to understand what is going on and how therefore he should act.

And finally should not we mention here another relevant symptom, product of our whole industrial, commercial and political development : the emergence of what could be called the great apparatuses : the great factories, the trusts, the banks, the political parties, the unions, the states themselves with their huge bureaucracies ? They are all very great and very powerful and they use their power often in unexplained ways and they complicate society even more. I do not deny that their emergence was inevitable, they may even be useful and necessary, but in our daily life they too contribute to our feeling of not-understanding, of inadequacy, of being manipulated, of being powerless.

Now let us summarize for a moment what modern society means when we consider the problem of self-help. What I said means that on the one hand in modern society the human being is more and more deprived of the natural human bonds, in which in older societies he used to grow up, to feel safe, to feel at peace and where, in that feeling of security, he used to learn to manage his own land, his own house, his own children and his own life-problems. On the other hand, at the same time when losing that surrounding security and getting more and more lonely, the human being has to find completely new ways of life, take upon himself new responsibilities in strange surroundings, solve new problems in connection with strange people. On the one hand, therefore, modern society undermines the human capacity to help himself, the human capacity to rely on himself; on the other hand, modern society expects from the modern citizen more mature problem-solving than ever before, in view of the necessity to adjust to ever-changing life conditions. Is it surprising that man's natural capacity, his traditional ways to help himself, fail him ? Is it surprising that the social breakdown in all its forms and disguises has become a general symptom ? And is it surprising that in those circumstances often also man's will

to help himself weakens, that he is discouraged and frightened and looks for help from others ?

New forms of mutual help may develop then. Mutual help, however, is, sociologically speaking, a by-product of a community feeling. It only really develops in relatively small and closely-tied groups. We have experienced many new forms of mutual aid during wartime in occupied countries, but at that time the common and always threatening foe bound us together more than ever before. This was a temporal thing. The great social trend as indicated with its dissolution of human bonds regained its strength after the war. It is not beneficial to new forms of mutual aid ; on the contrary, it weakens its basis : human communion. What is left then is the possibility of asking for help from others. That explains the 19th century private philanthropy trend, the 20th century trend to social work by agencies, to social action and to intervention by the greater community : the local authorities or the government on state or federal level.

So we find that the anxiety which may have been behind the theme of this conference : whether perhaps in modern society the individual begins to rely too much on help by others, that this anxiety is very closely connected with the whole trend of our modern world. What can we do about that ? What is the value of this diagnosis if it does not give us at least some clues as to our course of action ? I think some conclusions can be drawn—but I am only able to give a few examples.

First of all, we should be realistic and undogmatic and in a realistic and undogmatic spirit we should rethink the whole problem of self-help and help from others in modern society. I am sometimes puzzled by the paradox, that some of our western people look with an element of sentimental jealousy to the peoples in the East because so much real community feeling, real brotherhood, still seems to exist there, whereas at the same time some of the modern intellectuals of those same eastern countries seem to be obsessed by a secret longing for our great western social structures, which to them seem to be the ultimate ideal of civilization. Both attitudes seem to me very unrealistic : the western longing for eastern self-help and mutual aid is unrealistic, because our society-structure has made those older forms impossible. And the eastern longing for our great mechanized systems of social security is unrealistic, because those systems are at their most an inevitable answer to the challenge of our industrial society with its dangers for human life. They are not a compensation for the loss of human relationships, for what A. N. Whitehead has called our "poverty of social living",

which is also a consequence of industrialization. There certainly is no reason at all to long for our social security systems as ends in themselves and to copy uncritically the European or American solutions.

Anyhow : what we have to do is to evaluate in any given situation what can be expected from self-help, either from the individual or from the group and what help from others the individual and the groups will need to solve their problems. There is a danger in expecting too much self-help ; it can be cruel or paralysing to expect a man to help himself when he has to fight against too heavy odds. It is, e.g., unrealistic to expect a worker in our modern industrialized society to come through long periods of unemployment without any help from others and, because it is unrealistic, our western systems of unemployment insurance or unemployment assistance are a necessary answer to the great modern dangers of wholesale unemployment, unpredictable and uncontrollable for the individual. Anyone who advocates self-help in such a situation advocates destruction ; who advocates help from a social security system helps the preservation of human strength.

Let us realize also that, looking at the problem from a psychological point of view, we must be aware that asking for help may be a sign of weakness, of self-complacency, but it may also be a sign of strength : the strength to evaluate rightly one's own resources and the difficulty of the reality situation. That is not only true in the situations we had most in mind until now : the situation when an individual is up against strong social forces which seem to be independent of anybody's will. It is also true in another type of situation which is very common particularly in social work : when an individual seems to be more or less at variance with the prevailing social order. It seems to me that one of the main missions of social work has always been to help those who more or less have become at odds with society : the criminals, the unmarried mothers, the alcoholics, the neurotics. We could even add the unemployed to them, because they too seem to be in conflict with one of the main principles of the modern society : the necessity to earn one's own living. In all those cases, the individual is up alone against society and it is in that situation that help is given to him by social workers. The paradox of the situation, of course, is that on the one hand it is society itself which ejects the individual because of his breach of the existing order, and on the other hand that same society orders social work—at least : allows social work—to help the individual to come back and to make peace again with that order. This paradox is part of the explanation of the fundamental ambivalence of society

towards much social work, but that is not the point here. What matters here is that it explains also that there is often a situation in which the individual is strongly at variance with his own group or even with the whole existing order so that he can only get through with help from others.

So it may be dangerous to expect too much from a man. But it certainly is also dangerous to expect too little from him, to suppose too much need for help. It is more or less the whole theme of this conference that we must become aware of the dangers of too much help, of the weakening effects it may have on the individual or on the group which is being helped. Of course, this is nothing new and it has been known all through history. Yet the history of philanthropy and social work shows many examples of the devastating effect which sometimes accompanies help. Why? It seems that on most of us, when we are not too much hampered in the expression of our feelings, a demand for help makes a strong appeal. In most of us, when we are free and natural, there is a strong desire to help. "Altruism is a natural, healthy expression of the state of maturity" (Alexander). If it were not such a strong and basic desire, it would not be so difficult to control it and notably to limit, on a rational basis, the help we give, to what is really necessary.

It is this question of how to limit help to what is really necessary in the actual situation, which is the heart of our problem. Let me recall for one moment what I said in the beginning of this address. Sociologically, as well as psychologically, man lives in an unstable equilibrium between self-help and help from others, between the desire for independence and the inevitable existential dependence. That means, on the one hand, that relatively small factors can throw us out of our carefully-built equilibrium and into a state of seemingly complete dependency. It is in that state that we appeal for help and often give the impression that we are completely helpless and need total help, i.e., help in all or many fields, taking over great parts of our responsibility. But the impression is wrong because: just as a small thing threw us out of our equilibrium, perhaps a little help may enable us to regain it. Each situation in which we work is determined by many significant causes at the same time and the situation is, as it were, the result of their interaction, a moment of equilibrium, in which even one small new action may cause a change in the total situation.

Our economists have known long since that the creation of a small additional amount of purchasing power can have great stimulating effects on the course of a declining economy. Modern social workers

have realized something of the same process. How often it is that what a caseworker can do in the case of a client, broken down under heavy environmental stresses, is nothing else but to give him or her just some emotional support, to help the client get through until the environmental pressures abate and the client is able to retake his independent course. Should we call that : self-help or help from others ? It is mainly self-help, for the inner resources of the client have enabled him to retake his course—and yet some help was needed to protect and perhaps to activate those inner resources.

The same thing could be said about groups. The American report underlines the fact that “ many self-help groups could be helped toward greater productivity if they received some supportive aid during the early development period.”

There is, in the great number of experiments and ventures of our time in the field of community development, one which has struck me particularly, exactly because it demonstrates the truth of our point of view not only for individuals, but also for communities. I mean the Community Development Programme in Greece, which in the U.N. report has been called the Welfare through Employment Programme. The distinctive feature of this programme was that it was entirely left to the local communities to decide whether they would begin some work of local importance (like building roads or bridges, or water supply installations, or community buildings, or irrigation works). The beginning of those works, however, was stimulated by the government, but only by promising a small financial compensation for the village labour and, if necessary, some technical assistance, if the community planned the project and provided the voluntary labour and the local materials. Thus a relatively small incentive, appealing to individual activity and local initiative, engendered a great number of community projects, leaving intact the feeling of the communities that they had made their own decisions, their own choices and their own works, thus strengthening also the local self-respect and self-confidence. And could not we also consider the Marshall Plan an example of what we mean ? The Marshall Plan, in those difficult years behind us, has given the European countries some economic aid, which is impressive when we look at the figures as such, but which in comparison to the total war damage and the needs of the European countries was only very small. Yet, its effect in most of the countries has been tremendous, economically as well as psychologically.

All these are examples of how little help is often needed to assist the individual or the group to recreate the balance in which an independent functioning is possible again. Sometimes in periods of stress what we need is only temporarily a little support, sometimes we need just some information to enable us to see the problem clearer and to solve it more intelligently, sometimes we need just a new additional incentive—as in the Greek case—to conquer our passivity, sometimes we need to be helped through a bottleneck, which hampered our independent march. In all those situations, it is difficult to say what should be attributed to self-help and what to help from others. It is not interesting either, as soon as we see that they are complementary forces in human life. What *is* interesting, however, is to study what we can do :

- (1) to protect, to improve and in any case not to destroy the conditions in community life which enable people to help themselves ;
- (2) to adapt our general educational system so as to emphasize in our teaching less how our actual problems have been solved and more the methods of intelligent problem-solving as such ;
- (3) to study our methods of help so as to give the help in such a way that it strengthens the self-help capacity.

Let me elaborate these general principles a little bit, though I have not the least pretence to say anything new after what has been said by so many people on these subjects. (And what could we say at all in life if we did not repeat the wisdom of former generations ?)

If it is true that there is in modern society a tendency to destroy former community life, we should try to help rebuild it. Brave is only he who feels at home. To feel at home means : to be closely attached to other people in a community of human life. Only he who lives in close and daily community with some other people and who is at peace there, feels secure enough, is brave enough to help himself. Only in close community will develop the will and the possibility to mutual aid as well as to help the weaker members. So community life is one of the primary necessities of human life. We seem to realize that more and more as far as family life is concerned, but we sometimes seem to forget that the family is more or less our last line of defence in the battle against the gradual destruction of community life in modern society. Family life itself is affected most strongly by the decline of the greater community around it and we shall never be able to save family life unless we come to

grips with the dehumanizing effects of industrial and urban civilization at large. When we have to build or rebuild new cities, let us build them in such a way, that is to say in such small units, as to allow the development of new community spirit. Some of the English projects in their devastated cities may help us to realize what can be done, if we take in hand the process of urbanization, instead of just leaving it its wild course. Let us help the development of community centres in which the community can meet, can discuss, can plan their common life, can relax and feel at home. Any help, given to the development of those community centres, in whatever form the communities may want them, will, I think, pay big dividends in the form of stronger community life, fewer breakdowns, more mutual aid, more local and individual self-help.

If it is true that modern society required from its members a greater capacity to solve new problems and to adapt to new people, and if it is true that the communities, in which we used to learn those things in the most natural way, seem to dissolve, what else then can we do but to adapt our educational system to those new demands of society? It seems to me that problem-solving and learning to work and live together with other people should be much more central in our educational purposes and systems than they are, at least in most of the European countries where so much emphasis is still placed upon the transmittance of factual information and intellectual construction of former generations. Our actual knowledge is largely an answer to the problems of former generations and of our own generation. But youth will encounter other problems and will have to find its own new solutions to them. What we should do is to give them some basic facts, as far as we see them today, but then particularly to help them learn methods of solving problems, methods of approaching people, methods of building human relations.

Then, lastly, if it is true that self-help and help from others are complementary and not contradictory means of solving problems, the point for social workers will be how to give help, if needed, in such a way as to strengthen the self-help capacity. In the American literature the expression is commonly used that the social work process is an enabling process, that the aim is to help the other to help himself. That is so true and seems so obvious, that we often forget to make it true. We do not always realize how much effort is needed to adapt our methods of helping towards this aim. It seems so much easier, when a problem is laid before us, to take it in our own hands and solve it with what we consider

our superior knowledge. I think what modern casework, modern groupwork, modern community organization—as methods of working with communities and of helping community development,—have thought and developed is of tremendous importance for all of us. I think that all of us should, to a far greater extent than before, study what we actually do in our ways of working with individual people, with groups, with communities, study our methods in terms of how far we really help people to see and solve their problems themselves. Perhaps we should enlarge this and include in our study also our methods of administration, our methods of subsidizing, our methods of inspection. In the newer as well as in the older states of this world, much work can be carried on only thanks to subsidies from central organizations or from the government. That is not a bad way for the voluntary agencies and the government to work together. Of course this system of grants-in-aid involves formulation of conditions and creation of some means of supervision. All that is inevitable, but I cannot get rid of the impression that many of these conditions and methods of inspection are such that they kill local initiative and make the local groups or agencies wholly dependent upon central instructions. That creates passivity and will result only in more demands for help and in more passive waiting for central instructions. I think we should develop our methods of giving grants-in-aid more in the direction of the creation of incentives (like the Greek Welfare through Employment Programme), the creation of helping services, the creation of facilities at the disposal of the groups and agencies if they want them etc. And if we give grants-in-aid, we should try more to give them on the basis of general criteria as lump sums than on the basis of detailed prescriptions of what exactly the groups and agencies are or are not allowed to do.

Let me summarize. There has been in our world much discussion about freedom and planning. In that discussion, Karl Mannheim once coined the expression that we have to plan for freedom, thus indicating that it is not the question of choosing between two extremes, but that, very often in our actual world, freedom is so threatened that careful planning is needed to save some of its essential elements. Now, we can say that it is not a question of choosing between self-help and help from others, but that we have to *plan for self-help*. Planning for self-help means the preservation or creation of *conditions* in which people can help themselves, the *training* of people to help themselves and the giving of help as an *enabling* help. But planning for self-help presupposes also the recognition of the limitations of self-help, in human life in general and in modern society in particular. When, on the one hand,

we recognize the need for self-help, because modern society needs more of it and because it is deeply satisfying, we must, on the other hand, be realistic enough not to overestimate it sentimentally. We must recognize that in situations of great needs within a group, within a nation or within the international community of nations, help must be given. And surely we should never use the beautiful idea of self-help as an excuse not to give the help to our fellow men and fellow nations, which we should give in view of the fundamental solidarity of the human race.

PLENARY SESSION NO. VI

LEADERSHIP FOR SELF-HELP

Address by

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Presiding : Fred. K. Hoehler, Executive Director, Citizens of Greater Chicago and Vice-President, International Conference of Social Work, Chicago (U.S.A.)

FRIENDS,

I CLAIM no special acquaintance with the principles which govern social work in different countries, nor how such work is organised, how the leaders and guides of such work are discovered, how they are trained for the role and how they are kept loyal to the basic principles underlying social work. I was, however, privileged to have been a camp follower of Mahatma Gandhi, the Father of our Nation, and have had the good fortune of taking part in the manifold constructive programmes initiated by him. I shall, therefore, attempt to throw some light on how we have carried on social work in India. I hope our experience of this type of work will be of some use to workers in other lands.

Perhaps Gandhiji is better known outside India as a statesman who fought the political battle of India and won her freedom. People are struck by the spectacular revolution achieved through the technique of truth and non-violence. But this is only one aspect of the manifold contributions of Mahatma Gandhi to the re-building of our nation. His contribution to the social and cultural renaissance of our country is immeasurable. It is only a bare truth when we say that, since his advent on the Indian scene, nothing of importance happened in our country which was not directly or indirectly influenced by his work or philosophy. The last three decades and a half constitute in a very real sense the Gandhian age.

Gandhiji wanted to achieve social welfare through self-help. Although he struggled for independence, he did not regard it as a goal in itself.

To him it was only a means by which the baffled energy of our people could be released. The more significant work of Gandhiji was to indicate the directions in which this unleashed energy was to flow. Organised social work in India whether under the auspices of the State or on the initiative of private citizens owes its inspiration largely to Mahatma Gandhi. It can be understood only if we know what place he gave to the individual and society. A vast literature has grown on Gandhian philosophy and technique. My own acquaintance with Gandhiji and his philosophy has convinced me that the centre of his scheme was to restore the individual to his full glory and power. What later came to be happily described as *Sarvodaya* ideal was only an extension of this thorough-going faith in the individual. "Sarvodaya", literally, means "every one's advancement". It implies the free and full development of every individual. It is a distinct advance in political thinking. We are familiar with the political philosophy which glorified autocracy and oligarchy. We are aware of the great advance in liberal thinking when the majority principle became accepted as the basis of democracy. The *Sarvodaya* ideal goes very much beyond. It attempts to obviate the possibility of any tyranny on the individual even in the interest of majority good. *Sarvodaya* recognises the uniqueness of each individual and strives to build up a social order in which the individual wish or interest would be safeguarded. In such a social order, no violence on the individual conscience is to be permitted.

The *Sarvodaya* ideal is, thus, the essence of the Gandhian philosophy of social work. It is common knowledge how the modern social, economic and political forces are dwarfing and submerging the personality of the individual. The individual is disintegrating and the solidarity of the family is also being eroded. The Gandhian approach is to rehabilitate the individual, not in selfish and aggressive individualism, but as a sturdy unit exercising free will without fear. Such an individual should naturally grow to realise the entire humanity as a brotherhood by participating in its wider and wider co-operative efforts.

The key-note of this individualism is self-reliance or self-help. This is an authentic Indian ideal. Indian philosophy does not deny the importance of environment and of society for individual existence. According to our way of thinking, the individual starts under a debt or an obligation to the generations that went before and to society. In fact, six important kinds of debts are supposed to devolve upon each individual and it is enjoined upon him to repay these debts. These include debts to parents, to teachers, to ancestors, to fellowmen, and so

on. Repayment of debt by the individual's own exertion is only a duty and no special merit can be claimed for having done this duty. The individual's real merit lies in what he gives beyond anything he receives. This is the great principle of *dana* or gift. India has bowed in reverence to those who have given in lieu of nothing and for no return. Self-reliance or self-help is integral to the growth of the individual personality which is held in supreme value.

Gandhiji was born to this tradition and held the individual in the highest esteem. Accidents of birth, religion, caste and creed cannot cloud the essential dignity of the individual. The *Sarvodaya Samaj* that Gandhiji and his co-workers have set as their goal abhors all discrimination. It is to be based on truth and non-violence. Such a society will have no place for exploitation of man by man or of one group by another. It is therefore proper that we in India should turn our attention to villages and take part in constructive social work so that poverty, disease and ignorance may vanish from the country and the individual may realise himself. The organised institution of *Sarva Seva Sangh* is trying to popularise the conception of *Sarvodaya Samaj*. Among its objectives are the promotion of communal unity ; the removal of untouchability ; the dissolution of caste differences ; promotion of *Khadi* and other village industries, improvement of agriculture, inculcation of the love for cattle, propagation of a new system of education where the teachers and the pupils are in intimate relation and where lessons are imparted through crafts and other productive activities, village sanitation, health and medical measures, prohibition, establishing an equality between the sexes giving them equal rights and dignities, development of the regional languages of the country, propagation of Hindi as the national language, furthering measures of economic equality, fostering labour welfare, serving the aboriginal tribes and races, organising leprosy relief, working for the good of the student community, fostering welfare of the poor and nature cure. The objectives cover every phase of man's life but special emphasis has been placed on new education and development of a new type of mind. It is sought to give the individual productive and healthy employment free from exploitation. Those who are working for *Sarvodaya* believe that society should be free from an imposed administration. There must be, of course, the restraint of the individual's own thoughts and morals. To the extent that the individual is responsible in his thought and action, the need for Government imposed from above will be obviated.

Since *Sarvodaya* seeks to place the highest responsibility on the individual, it abhors imposition on him against his will. The individual must realise his good by his own choice either working alone or in co-operation with others. Co-operation is only an extension of individualism. Membership of co-operatives is voluntary and the individual does not feel under the tutelage of others. Gandhiji regarded co-operation as an essential part of *Sarvodaya*. According to him, genuine co-operation presumes the existence of a sturdy individualism and a personality which has not been submerged by large social organisations imposed from above. The genuine co-operative spirit is created out of the realisation that the individual life is incomplete. The individual seeks to complete his life and to realise himself either by exploiting other individuals or by co-operating with them for the common good. It is at this stage that the foundation either of a co-operative society or an acquisitive society is laid. This is the great cross-road of the entire course of social development. In small natural units where men come to know each other, co-operative government is possible and Gandhiji regarded the village as the natural unit of common administration of affairs. In other words, the *Gram Panchayat* or the village republic was integral to his scheme of sturdy individualism. For a static population, this is an ideal method of co-operative advancement. In the modern society, however, population is mobile and an individual has frequently to link himself to people not only outside his village but also outside the district, the state or the country. The individual spheres which spread beyond the natural unit of the village can be, of course, regulated by remote regional and central administrations, but the individual will not feel an effective partner in such units. Here, the co-operative system provides a versatile and plastic organisation which can be turned to numerous uses and to suit any situation. In fact, the founders of the co-operative movement had hoped that the State, as representing the coercive authority of the society, would itself wither away, if a co-operative society were to grow up from below. Gandhiji believed in the withering away of the coercive state even as Marx did. But while the Communists imposed coercive organisations on the individual and actually strengthened the State, the *Sarvodaya* worker strives to take away from the purview of the State as much of the common affairs of the people as can be conveniently managed through co-operatives. It would be seen that such a co-operative way is not based on class hatred, but on the solidarity of the interests of the individuals. True co-operation can be built up only on the basis of sturdy and responsible individuality which is prepared to make adjustments and sacrifices

for the defence of the individual freedom. The co-operative structure, therefore, must grow up from below and must not be imposed from above. State patronage or interference is harmful to its natural growth. Sometimes we meet instances where the individual has been submerged and yet a facade of co-operation has been built up. Such co-operation has nothing to do with the principle of self-help which is the main Gandhian technique of social work.

Both in the *Gram Panchayat* and in the co-operative, it is important that the individual should feel the need and mark out the field beyond which welfare can be promoted only by co-operative endeavour. It is only such tasks that should be taken up by the *Panchayat* or the co-operative organisation. The self-reliant individual thus naturally embraces a healthy *Gram Panchayat* or a genuine co-operative. These are the main fields in which the *Sarvodaya* workers operate.

Gandhiji regarded voluntary social work, which does not depend upon Government patronage, as the right method of inculcating self-help or building up individual personality. He was led to this conviction probably because the apparatus of Governments, at present, is not quite suited to realise the good of everyone with his willing co-operation. Since the State apparatus is not so organised, if the good of everyone is to be pursued, it has to be done mainly through social work outside the State sphere. The remote centralised administration of which the individual does not feel an active partner and which looks like an imposition on him should be excluded from as large a field as possible. Decentralised administration has been felt to be necessary to rescue the individual, the family, the village and other co-operative units from interference by this State.

It is, therefore, natural that even during his pre-occupations with the political struggle for freedom, Mahatma Gandhi did not ignore what he called the constructive programme. The development of *Khadi* and village industries, spread of a new education, uplift of untouchables (whom Mahatma Gandhi called *Harijans* or men of God), giving freedom and dignity to women who are under a manifold social bondage, spread of national language in the vast sub-continent of India which has a number of developed regional languages—are all instances of fundamental social work which engaged his attention. Each of these grew and developed under the versatile genius of Mahatma Gandhi. The advent of political freedom drew workers more to the political front in order that freedom should be consolidated and national construction proceeded with at a more rapid pace. The need for non-official agencies

of social work, however, did not grow less. In fact, the six or seven years of freedom have only underlined the greater need for broadbasing and strengthening the social agencies. It has been realised that in the backward conditions of our country, the resources of the State in men and money are not enough to battle with hunger, disease, illiteracy and other social ills unless the abundant energies of the people can be tapped in ever larger measures. It has been realised that Government resources in men and money should be used like a catalyst which should stimulate larger contribution from the people. We have felt the need for a vigorous participation of the people in our development programmes, in the community projects, and in national extension work. Adequate leadership for non-official participation in these programmes is now being built up slowly.

The Gandhian technique of social work is to stimulate individual effort by bringing about a "change of heart". It is a slow and difficult process to change hearts, but if hearts could be changed by example and by education, social changes can be introduced without bitterness or violence and with more abiding results. This can be illustrated by the Bhoodan Yagna Movement in our country under the leadership of Sri Vinoba Bhave, one of the closest associates of Mahatma Gandhi. The Bhoodan Yagna means, literally, 'making sacrifices by land-gifts.' It has already caught the imagination of the people of India and is being watched with interest by the whole world. The Movement appeals to the nobler sentiments of the holders of properties in land to make gifts to their landless brethren. In India, we have 40 million people who do not possess land. On the other hand, there are land-holders who have surplus land which they cannot put to proper use. It would have been easy enough to pass a law to deprive land-holders of their surplus lands, with or without compensation, and to re-distribute the same among the landless people. Those who believe in Sarvodaya based on truth and non-violence and have faith in the goodness of the individual who can be persuaded to make *dana* or gift, do not think coercive legislation as the right means of achieving land reforms. They are in favour of the surer and more abiding solution—a solution which leaves no bitterness behind and which becomes the occasion for the overflow of love. There is an attempt at change of heart which is vastly more important than external manipulation. The Bhoodan Yagna Movement has already been a tremendous success and about three million acres of land have already been received as land-gifts to be distributed among landless people. Its success proves that there is a

vast reservoir of nobility and goodness which has just to be tapped by a right approach. A non-official agency provides the moral leadership which is of immense advantage for such work.

We have, therefore, come to the conclusion that even when political freedom has been won and the State apparatus is being controlled by the representatives of the people, it is necessary to have powerful and healthy non-official organisations to work among the people in order to secure their willing participation in development programmes. The chief agency that we have been able to create for such work is the Sarva Seva Sangh. This organisation is wedded to the principle of Sarvodaya, i.e., realisation of everyone's good through truth and non-violence. The Sarva Seva Sangh is a non-political organisation and men have joined it irrespective of party affiliations. For instance, one of the most enthusiastic workers who has dedicated his life for Bhoodan Yagna as a part of the work of the Sarva Seva Sangh is the great Socialist leader, Sri Jai Prakash Narain. This organisation is the philosophical and moral wing of the national movement which seeks to establish a co-operative commonwealth based on the dignity of the individual.

Another organisation with a specific objective is the Bharat Sevak Samaj of which our Prime Minister is the President. This organisation is also non-political and it invites every Indian who agrees with the Five-Year Plan as devised by the Planning Commission. It is intended to rouse people's enthusiasm for the development programmes under the national Five-Year Plan which is very largely a programme free from political controversy. Execution of the Plan demands efforts and sacrifices from the people. The Bharat Sevak Samaj is intended to draw the people to the Plan, to make them undergo sacrifices, to organise savings and to give their voluntary labour for the execution of the projects.

I need not mention other non-official agencies like the Harijan Sevak Sangh, the Adimjati Seva Mandal and others working in narrower fields for the uplift of backward classes and sections of the people, or for fighting specific diseases like leprosy and tuberculosis, or for organising maternity and child welfare work, or for furthering labour welfare measures. Each of these minor organisations has its own importance in its restricted field. The Sarva Seva Sangh, however, is the most dominant non-official organisation for social welfare work and is the direct continuation of the Gandhian agency of constructive work.

As I have said earlier, Gandhian philosophy believes in beneficent individualism. Such individualism can be reared only on a moral

foundation and Gandhiji always stressed the importance of truth and non-violence as the right technique not only for Governments, but for all non-official organisations. Truth and non-violence have an easier application to co-operative organisations of which the individual is a voluntary member rather than to organisations or administrative units whose membership is compulsory. It is also felt that Gram Panchayats can be based on truth and non-violence. Gandhiji desired the extension of Gram Panchayats and co-operatives to the widest extent possible. The State Governments in India to-day are trying to follow up Gandhiji's lead in these three directions. Efforts are being made to organise Gram Panchayats and co-operatives and to introduce a system of education which makes the individual a shaper of his own destiny. The third task is particularly significant when it is remembered that education in India hitherto has been merely of the literary type which generates aversion against manual labour and encourages people to look for only white collar jobs. If education is to be on a mass scale, its content has to be entirely different. It would be necessary to ingrain dignity of labour in the minds of the people from the earliest age. Learning through crafts is, therefore, the core of any sound system of education that can be tried in India. In these three fields, the State is furthering the aims of Sarvodaya.

I have indicated the principles on which a new society is sought to be created in India. This society will be a co-operative commonwealth where the individual has abundant opportunities of self-realisation. It is not to be a complicated machine or a bee-hive society where the individual has only a small allotted field in which to play his part and where he is denied freedom to choose his own ends. The social work through which such a state of society can be attained was carried out in India, before the attainment of freedom, entirely under non-official leadership. This was inevitable under a foreign rule which was indifferent, if not positively hostile, to our aspirations. After freedom, the State has become a participant in most of the social welfare work. I have already indicated how the Governments in India are pursuing the three-fold programme of organising co-operatives, Gram Panchayats and a new type of education. So much importance has been given to the goal of a co-operative commonwealth that our Constitution itself has laid down the directive principles of State policy in these respects. At present, there is a fair degree of harmony between the programmes that are pursued by the Governments and the objectives of Sarvodaya Samaj adopted by the main agency of social work, namely, the Sarva Seva

Sangh. The Bharat Sevak Samaj and other organisations mentioned earlier are also working in harmony with these basic objectives.

Non-official organisations and leadership have still a major role to play. We thus come to an examination of the type of leadership and its training for social work in India. The place of leadership in any democracy should be clearly grasped. We know how the best thinkers have been dreaming of Philosopher Kings. No political system has been, however, devised which guarantees that the wisest people would be drawn into Government. Democracy through the ballot box is inherently weak in foresight and wisdom. Elections throw into position people who may have a mass appeal for extraneous reasons rather than for solid wisdom and devotion to right ideals. The life of democratic Governments rarely exceeds five years and long-term planning whose fruits can be realised only in the very distant future is somewhat incompatible with short-lived Governments. Yet the country must have long-range plans and discover its leaders. The highest leadership is not built to order. The role of chance and personality is no smaller in human history than that of economic or political determinism. It is a rare privilege for society to have at times leaders like George Washington and Abraham Lincoln as they had in America, or like Mahatma Gandhi or Pandit Nehru as we have in India. It is a rarer good luck that such leaders have happened to be in the Government which has infinite powers of bending society to its choice. As a rule, however, such men would be reluctant to go through the rough and tumble of election politics and it may be that those in charge of Governments in democracies will be smaller men while there may be no dearth of people of greater wisdom and foresight in the country outside the orbit of Government. In India, politics revolved round Gandhiji but he was never formally in it. He held no political office in any Government. But he influenced it from outside. The gifts of great men must be utilised for the welfare of the nation, even if they are outside the Government. This is, in fact, the basic reason why, in democracy, greater reliance must be placed on non-official organisations in which the natural leaders of men have an easier play.

So much for the highest leadership. Such leadership is built up according to no known law. This is true of India as of any other country. But in India mere glamour of personality or greatness in arts and sciences, or glory in the battle-field, does not evoke enthusiastic response. People are drawn in love and reverence to men whose life is dedicated to service and sacrifice. I have already indicated how merit in our country attaches

to *dana*, that is, to gifts in lieu of nothing and for no return. The highest leadership in India for social work, in the pre-independence days, thus evolved by a natural selection. People gave recognition to men who underwent sufferings and sacrifices for their fellowmen. A cohesion was given to this leadership by the magnetic influence of Mahatma Gandhi to whom they all got drawn. They rose in the highest esteem when their record of sufferings and sacrifice got enriched by the Gandhian principle of *Satya* and *Ahimsa*, or truth and non-violence. There have been men in India of the highest patriotism who suffered and served the country in their own way. It was the Gandhian leadership, in which sufferings and sacrifice were combined with the pursuit of truth and non-violence, that had the largest audience in the country. The highest leaders of social work were thus discovered. They got natural recognition because they suffered and sacrificed themselves for the country and the people in candid pursuit of the right without resorting to violence and untruth. I do not know how far leadership in other countries could or can grow up with similar qualifications but I have no doubt that if men could be found who are possessed of these qualifications, they would command the most enthusiastic attention of the people anywhere in the world.

The highest leaders thus discovered were on eternal probation. Their training and discipline was moral and self-imposed. The detailed work of the organisations is, however, always carried on by humbler men who must be trained into secondary leadership. The usual methods of recruitment and training of workers or secondary leaders in different countries are well-known. Men first enter into organisations as sympathisers, then as primary workers and then by gradual stages they rise into positions of higher leadership. Usually, there are courses of lectures and organisational manifestoes and the secondary leaders or workers are given a grasp of what the organisation stands for and how it has to work. Such training is a systematised affair. In India, we have proceeded somewhat differently. The secondary leaders or workers in our country who have to play the humbler and detailed role have hardly received any organised training. Whatever training was given was through personal examples of the higher leaders. Mahatma Gandhi always preached that means are not less important than ends and that very often good ends are distorted and nullified by bad means. He made the pursuit of right means a matter of independent importance. He used to say that one need not care for the ends if the means are right. The only emphasis in the course of training of secondary

leaders was that bad means must be eschewed. For the *Sarvodaya* goal the leadership has to be moral. Its strength is not to be found in the possession of material resources, funds or extra political powers. Leadership has often grown and men have been held in strict loyalty to organisations even against their will by buying them off materially or keeping them in fear. Such a technique had obviously no application in our country. It was amazing how constructive workers were drawn into the various movements of Mahatma Gandhi without offer of any reward or without appeal to any fear. Men joined the constructive programme in thousands not caring for their own material comforts. The appeal was indirect but it proved highly potent. The secondary leadership was organised entirely by the examples of the higher leaders. The record of service and sacrifice of the higher leaders and their adherence to truth and non-violence attracted the secondary leaders. It happened that the galaxy of great leaders who gathered round Mahatma Gandhi had unimpeachable personal character. It was remarkable how they followed the Gandhian precepts of truth and non-violence implicitly. They did not distinguish between public and private morality and held that morality was absolute and must be practised consistently in all fields. Men were to be won over not by violent imposition of opinion but by personal penance and austerity on the part of leaders. It was in this situation that men of common clay got transmuted into gold. Our secondary leadership, that is, the humbler workers of the social welfare organisations were thus recruited and trained and we have come to believe that this is the right and potent technique of training and discovering secondary leaders.

The pervading Gandhian philosophy was also picked up by workers in the atmosphere of *shibirs* (camps) and *ashrams* (hermitages run in different parts of the country). The *ashrams* became places of pilgrimage where the highest code of conduct was practised by everyone. I have myself been a member of one such Ashram in my State and I had the privilege of fairly close association with Gandhiji in some of the *ashrams* he ran. The Sabarmati and Sevagram Ashrams run by Mahatma Gandhi became the model for other *ashrams* throughout the country. These were self-sufficient units. There were no servants and even the humblest jobs had to be done by the highest and worthiest member of the *ashram*. I myself, and even the President of India, happened to be mere messenger-boys in Gandhiji's camp in the earlier stages. We lived in the *ashram*, cooked our own meals and cleaned our own utensils. We worked as sweepers and scavengers of our *ashram*. Any false sense

of snobbishness had no chance of survival in such a sublime atmosphere and dignity of the humblest type of labour was inculcated in every member. The workers or the secondary leaders had many occasions to visit and live in such camps and they carried with them, when they left the *ashrams*, humility, a sense of dignity of the humblest type of work and the lesson that every individual was sacred and that caste, creed, religion and other accidents of birth were of no significance.

Since Gandhiji was the fountain-head of our inspiration for social work, it was natural for leadership to be moral. Now that he is gone, we have to fall back upon what remains of the galaxy of leaders which gathered round him. We are trying to give an organised shape to our new leadership for social work. The Sarva Seva Sangh is in the vanguard of such leadership. We are happy that the current of greatness has not dried up and men like Sri Vinoba Bhave are keeping the social conscience quickened and responsive. Under his inspiration, we have been able to recruit men who have given their lives for the Sarvodaya cause. A large number of such people made their *jeevan dana* or gift of life at an annual conference of the Sarva Seva Sangh held at Bodh Gaya. It seems if we have a band of great leaders who are dedicated to service and sacrifice, and most important of all, who are wedded to the path of truth and non-violence, secondary leaders or workers for the social organisations will always be forthcoming in adequate numbers to obtain the moral training necessary for detailed work. Let us hope that not only India but all other countries will have such men of devotion. They will be the beacon light for constructive workers charged with detailed organisational work.

The leadership on which we have relied so far has been of the lay type. For most of the tasks of social reconstruction we wanted men who could rouse the people's enthusiasm and obtain their steady support and co-operation. The role of leadership was thus psychological. After independence, the field of social work has widened. In these expanded fields, we are now feeling the need for technical efficiency and skill. The lay leadership for psychological guidance cannot be dispensed with, but another wing of leadership has to be created of technical guides. The services of technical guides would be necessary for social work because in India, as perhaps in most other countries of the world, there is a big gap between the technical knowledge already available on all subjects affecting welfare and the use to which such knowledge has been put by the people. We are living in an age when all traditional practices, good or bad, have been questioned. New practices have not

assumed the shape of tradition and heritage, embedded in the habits of the people. Only when the vast store of knowledge is assimilated by the people and becomes part of their daily practice would technical guides become unnecessary. Until then, people will have to seek the advice of experts on such questions as the methods of treating the soil, the care of crops and animals, habits of hygiene, care of children, first-aid and other helps to neighbours in distress, and so on. Some day, these practices will become an automatic part of the social heritage which children will learn unconsciously in the atmosphere of each home. The new practices will, of course, never grow into an impervious tradition in future, because a modern literate society will always have the vista of science before it. There will be, however, always new knowledge which is required to be put into practice but has not yet been assimilated by the people. It is the task of technical guides to keep the stream of new knowledge and of practices based on science flowing down from the expert level to enrich the traditions, customs and habits of the people. Local lay leaders will be in constant communion with these technical guides or professional leaders. It will be the former's task to run the risk associated with the adoption of new practices and methods. They must have the adventure of trying new methods and practices while others are still in doubt. Thus leadership in practice blazing new trails will always be valuable for society.

To impart training to technical guides is a costly affair and such training will have to be organised mainly by the State. The non-official organisations will also produce technical guides in limited numbers, but their main task is to keep the lay leadership in health and vigour. They will always be necessary for the psychological task of rousing the people's enthusiasm, and of winning their steady support for programmes of social welfare.

I have sketched briefly the principles behind social work in India and the concrete programmes that are being followed. I have pointed out how we depend upon a moral leadership largely of the lay type and how we have found such leadership to be a potent force. I hope our experience in this field will be of some value to other countries in finding their own path to a moral society of free men. Social work is of no worth if it is not a step to *Sarvodaya Samaj*, where the individual can hold his head high, free from fear and exploitation. The world is in imminent peril of a bee-hive society. May our deliberations here help mankind to avert such a disaster.

PANEL I

HOW THE CONCEPT OF SELF-HELP APPLIES TO INDIVIDUALS AND FAMILIES

Chairman :

B. E. Astbury, Secretary, Family Welfare Association, London

Members :

Miss Alison Player, President, Australian Association of Social Workers

Narciso G. Reyes, Philippine Representative on the Executive Board of UNICEF

Jay L. Roney, Director, Bureau of Public Assistance, Social Security Administration, U.S. Department of Health, Education and Welfare, Washington

Dr. Nuna Sailer, Director, School of Social Work, Vienna

The national Position Papers make it evident that, although there is difficulty in definitions, the principles of self-help and of encouraging self-help are the same in every country, but the range of need and the degree of self-help which is possible vary.

Self-help does not mean complete independence but responsible interdependence. Neither individuals nor groups are capable of self-help if they are too deprived of such necessities as food, shelter and clothing, or if they have suffered so much that they are anxious and fearful. Great anxiety and deprivation paralyse people. After a shameful chapter in the care of the aborigines in Australia, the country is now trying to develop self-help. Aborigines have full citizenship rights. If they prove themselves incapable, they are placed under the protection, supervision and control of an Aborigines Trustee Protection Board until they have proved themselves capable of exercising citizenship rights. In the trusteeship in Papua and New Guinea exercised by Australia, every effort is being made to maintain and develop the native family and village economy. For example, employers are not allowed to take men or women away from their villages for employment for a period longer than two years, with the possibility of extension to a third

year, so that they will not be separated from their own communities. The affairs of the village are entrusted to native village councils with the guidance and inspiration of a native affairs officer. In some of the more advanced villages, the councils are elected by secret ballot and carry out their own governing functions.

Austria has tried to establish a system of social security which will cover the basic needs of the population, and considers that the constructive use of the services provided by the community within this system is a form of self-help: it involves recognizing one's own needs and trying to do something about them. In the economic field, there are co-operative movements, particularly regarding housing. Recreation centres are organized by the people for themselves. People's universities provide education for those who could not attend the higher schools. The expression of self-help is naturally restricted in ordinary times for the ordinary citizen by the interdependence necessary in an ordered society. In times of disaster, however, self-help comes to the fore, and was demonstrated after the last war when the workers themselves returned the factories to production, often without the technical help of experts.

In the United Nations, the concept of self-help applies primarily to governments. It may be defined as the effort of a government to utilize its own resources and its own personnel, either independently or in association with international organizations, to raise the living standards of its own people. Hence, in the work of the United Nations, governmental action is the starting point of self-help, because unless the government is willing to open its doors to international assistance, the United Nations cannot help at all.

The international assistance is intended to stimulate self-help among the people. For example, UNICEF stimulates self-help when it initiates projects to help children and mothers in a particular area. Voluntary and governmental organizations usually come into the picture at the beginning, and later the people themselves participate to an ever-increasing degree in the work. A chain reaction is started whenever UNICEF begins a project in any country. The project gets the mothers interested, and popular pressure demands the continuation of the programme when UNICEF assistance comes to an end. In case after case, the government, starting probably with no very definite idea that it will carry on the programme, finds itself at the end of two or three years obliged to allocate an increasing amount of its budget to this particular project. UNICEF does not start any programme in any country unless that

country is willing to help itself and its people to the extent at least of matching the UNICEF contribution, this matching amount sometimes being provided by a voluntary agency if the government is very poor. This is an inflexible rule even in the case of emergency allocations. The aid must be used to make a lasting contribution to the welfare of large numbers of children through projects which the assisted country can carry on itself when the period of UNICEF assistance is over. So the programmes are geared to the financial resources and administrative capacity of the particular country. The outstanding impression of the recent UNICEF programmes is the success they have had in stimulating self-help among the governments and among the people.

In parts of the Social Security Programme in the United States of America, the federal government asks each state to provide some of the money for the various categories of assistance. In the administration are some concepts of self-help : In social insurance, for example, the individual contributes towards his own retirement ; in the public assistance programmes payments must be made in cash, so that the dignity of the recipient, and the motivation of having to help himself, will be preserved as far as possible. A definite standard must be established in each state, so that two persons with the same degree of need within that area will receive approximately the same amount of help. Information provided to the worker to determine eligibility for assistance must be regarded as confidential as far as possible, so that the individual and his dignity are respected.

One of the newer developments in Australia, which has followed upon the more general provision by the state of basic material needs, has been a type of organisation where an individual or family or group of people recognize some need and decide to do something about it. They form such organizations as that of ex-tuberculous patients or of the parents of mentally defective children. These organizations are turning increasingly to social workers for guidance and one of the functions of a social worker is to provide the conditions within which self-help is possible. The worker must help the people to understand clearly what their own problems are and provide information which will enable them to overcome them. Another illustration of the function of the social worker in encouraging self-help is rehabilitation, where he is endeavouring to help handicapped people towards independence.

In the United States of America, the historical background has a great deal to do with the concept of self-help to-day. The concept aims primarily at the individual being completely self-reliant and does

not recognize fully the increasing interdependence of people. In the public assistance programmes, however, a great deal of flexibility is allowed each of the states in determining the kind of programmes they will have within some broad concepts. This is in turn relayed by the states to the country units. The tendency is to encourage flexibility as much as possible. One deterring factor is the shortage of social workers : it takes skill to carry out these concepts and to preserve the motivation of self-help. These aims can be implicit in the structure of the organization and the administration of procedures, such as the provision of benefits in cash, and the way in which the applicant participates in establishing his eligibility. There is no doubt that a professional person, with particular skill and the time to use it, can encourage self-help.

In UNICEF, the organization is dealing with the problem of meeting the most urgent and elemental human needs, and it is hardly realistic to set conditions of eligibility.

Some countries recognize "problem families" who for some mental, moral, or spiritual reason are unable to make the best use of the social services which either the state or the private agencies provide ; others do not think of such families as a separate group. The social worker tries in every case to make an analysis of the reasons which have led to the difficulties in the family, and to establish the potential for self-help. However, when the family is in financial difficulties, it is impossible to deny it the help it needs.

In Great Britain, a great variety of specialized social workers may impinge upon a given family at some particular point. Social workers are very largely responsible for that state of affairs, and it should be possible for the representatives of all the agencies concerned, who may have to visit as a statutory duty, to plan together and agree that one of their group should be the liaison between the family and the agencies. Social workers believe that a person can be helped through a particular relationship, and if, instead of having a close relationship with one worker, a man or his family is having very diffuse and different relationships with ten workers, it is extremely hard to establish one of the most important elements in helping—the close relationship. In some cases, the public assistance worker has so many cases spread over large areas that visits can only be made annually. In some communities, it would be possible for the public assistance worker to use the resources within private agencies to bring to its assistance the help which is available in that community for the family, if the family is willing and able to use

it. Something in the nature of a partnership between the statutory agencies and the private agencies is necessary, with the objective of self-help for the particular family. It might also be desirable to encourage the participation, in establishing policies and in the administration of agencies, of persons representing the people who receive the services of the agencies, to help them become more helpful for the recipients.

Perhaps the experience in the rehabilitation of the physically handicapped might teach social workers how they can help people to rehabilitate themselves in the social as well as the physical sense. In the United States of America, the problem of interpreting those aspects of rehabilitation which lie in emotional areas has not been as successful as those in the more obvious physical areas. The ability to interpret the other aspects of rehabilitation must be improved so that the general public will understand what social workers are attempting to do.

The work of UNICEF has led to the development of national co-ordinated rehabilitation programmes in a number of countries and its experience in this has been satisfactory and rewarding.

Mention was made of an experiment in New York in which people who were receiving public assistance for a long time are encouraged to attend a homemaking centre as a condition of the continuation of the assistance. Such experiments usually come under private agencies rather than under public departments. The family service unit idea in England organizes young and enthusiastic people with a certain degree of training to visit "problem families" and to help clean the houses. Questions were raised about both these experiments with relation to their ability to inculcate self-help. Mention was also made of a project to help train mothers who were convicted of child neglect. Another project enabled social workers to concentrate upon a small number of families to establish a good worker-client relationship and to work intensively with them. A private agency had arranged for the care of the children in a playroom to enable the mother to take the initiative in doing such things as registering for public housing. Rehabilitation cannot be "forced" through administrative processes. Self-help can be encouraged most effectively if the social worker is able to change the attitudes of the people with whom he is working.

Times of national jubilation or disaster bring out the natural leaders and provide opportunities for self-help. The time is past when the social worker could do something *for* people, and he can only be really effective if he works *with* people.

PANEL II

HOW TO MEET THE THREATS TO SELF-HELP

Chairman :

S. K. Dey, Development Commissioner of West Bengal, Calcutta,
India

Members :

Yashima Hayasaki, General Affairs Section, Social Welfare Bureau,
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Otto Klineberg, Director, Division of Applied Sciences, Department
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Miss Jane M. Hoey, Director of Social Research, National Tubercu-
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Rev. Heinrich Puffert, Evangelical Church of North Rhineland,
Westphalia

Our object here is to discuss the threats to self-help and to raise questions about the possible strategy to meet these threats. In the concept of self-help, we are referring to groups of people promoting self-help among groups of people which are relatively weak or vulnerable in society. The concept of "self" is important but should be accompanied by stress on the complementary significance of mutual aid. All the various obstacles and threats which face social workers in carrying out a programme of self-help may, in one view, be traced to one fundamental thing, namely, straying away from the principle of democracy. If we keep before us the worth of the individual person, we must see that our loyalty to this principle of individual fulfilment and personal development is not dimmed in any way by our actions.

In the international area, programmes which are called technical assistance are very closely tied up with the problem of self-help on the part of the recipient countries. An attempt is always made to be sure that technical assistance fits in with the felt needs of the recipient countries and that it is carried through with respect for, not so much the individual, as the existing values of the group of individuals to whom the help is

being brought. Complications arise when the outside organization tries in actual practice to be as democratic as has been suggested, to make the assistance fit in always with the concept of the felt needs of the group. If a group does not recognize the need, is it right to leave the situation alone and do nothing about it? It leaves the culture intact, but it may also leave intact, in a particular community, a great deal of disease and malnutrition. It has been demonstrated that improved nutrition will make a difference in the initiative of the people, and in their personal adjustment in many cases. This may seem to be in conflict with certain other values which are held by a particular culture. Should the outsider make any attempt to change the attitudes of people to whom he is trying to bring assistance? How can he do this in a way which will disrupt the culture as little as possible? While there is general agreement on the principles of self-help and self-determination, the decision by the individual and by the group regarding important values may not solve the problem. The outsider is still faced with very serious practical difficulties about the best way to do the job and at the same time safeguard the individual or cultural values.

Whatever the form of government, organization or method, and whether or not we are professionally trained, we, as social workers, have to recognize that the reason for our existence is to help people. When we talk about democracy, we are not talking about a form of government, but about respect for the dignity of the individual shown through our acts. Therefore we must find out what it is that people want to do and help them to do it—not superimpose something on them. There are many obstacles to self-help; economic, social, psychological, spiritual. There are also obstacles in the shortage of personnel. There is no greater deterrent to self-help and mutual aid than inadequate food, lack of adequate medical care and the other basic necessities of life.

The ideas of help from outside and self-help seem to be contradictory but in fact are not. Self-help is not only the effort of the individual to help himself. If people have a democratic attitude, and since the government consists of the people, all government help is in some way self-help. In the same way international and inter-governmental help can be considered as self-help. On the other hand, there is a danger that if one identifies a government with the people of a country, one can do anything and lose sight of the individual as the final measure of values.

Foreign students have difficulty in translating knowledge from a country in which they obtain training to their own country, since such

knowledge involves a knowledge of themselves not only as individuals but as members of a definite culture. Since every country is unevenly developed, the same principles must apply to more as well as less developed countries.

Persons who are giving help should stimulate self-confidence in the individual and have faith in him. The leader's personal philosophy which makes clear his objectives with regard to people and gives him faith in them and their potentialities for leadership at different levels is important. If social workers dominate people, and try to superimpose something on them, they leave them without self-confidence. On the other hand, in a situation where people do not know what they want, have become inert, are not articulate enough to express their need, are even callous to a situation—what guarantee is there that someone will not come forward and impose his pattern of values ?

It is important to link health with education and to make education a very integral part of the process of helping or offering to help others at the local, national or international level. If one could determine what attitudes should be changed and what method could be used to change attitudes, it would be the best way of integrating an educational process with the process of social service in the broadest sense.

There is need for a continual evaluation of international and national work. UNESCO is constantly receiving requests for information about how to evaluate the effects of a particular programme and is asking much more frequently than before "Is this really doing the job we had in mind ? What kind of job is it doing ? What effect does it have ?". The more successful project is the one in which the people who are the recipients of the benefits are the people most actively involved. The more they are part of the project, other things being equal, the more successful that project is. This should be one of the criteria for the evaluation of projects, although it is not the only one.

There is a danger that the clients of social work become the object of social work. The aim is to help people manage their own lives. The effects of assistance may be evaluated by the degree to which the people who have been helped become people who want to help others. The people who need help from outside should become more able to help themselves and to become real citizens who want to help others. Evaluation has too often meant trying to find out to what extent physical and time targets are met without caring to see what the intangible results in human qualities and human values have been. These things are much more difficult to evaluate. There is also a problem of recording the

processes, and without proper records, the projects cannot be studied later. It is a matter of devising techniques which will attempt to estimate rather subtle and indirect kinds of effects, and unless this type of information is obtained, evaluation is incomplete. If increased productivity is obtained at too great a cost in human terms, perhaps at the cost of disturbed ethical, religious or cultural values, it is not right to say that the project has been successful. The techniques are available for at least a partial answer to that kind of evaluation.

Very often, the understandable desire for quick results constitutes a threat to promoting self-help in a group. It is natural for the leader to wish to show some results as soon as possible, sometimes regardless of the methods used.

There has been a tremendous change in the thinking of those working in the international agencies and also in the national agencies concerned with technical assistance. One sees everywhere a very real respect for existing traditions and values, where formerly these were not so much disrespected as disregarded. A successful project, whether in the field of social service or technical assistance, is one in which there is the greatest amount of participation or self-help on the part of the participant, one which has the greatest degree of practical success, and causes the least disruption to existing value systems. Added to this, is the question of whether the project becomes self-sustaining, expands and becomes stronger after the withdrawal of outside leadership.

Social workers in the western hemisphere are usually working in an organization with a very set programme. Perhaps they have become too dependent on facilities and have therefore not gone out into the community to learn to know social groups, in order to help them to develop the kind of self-help and co-operative projects which they would like to undertake. Possibly social workers have not given enough recognition to the economic and social forces which affect individuals and therefore may be dissatisfied with the way people act, without giving full recognition to the forces which affect them and over which they may have little or no control.

The question of changing attitudes of people was illustrated by the 240,000 displaced persons in Germany who were not able to emigrate. The social workers working with this group were forced to broaden their own attitudes of life and to learn more and more about the often strange and unknown things which must be respected because these people had to be respected in their own way and in their own tradition. We must have the respect for the other person if we ourselves are to

become people who live and master our own lives, which might be considered the religious aspect of the problem. We cannot assume that other people will want what we want out of life.

Although, if one took the displaced people individually, they seemed to be able to help themselves. They have lived in the camps for about eight years. Their personal attitudes have in some way to be broadened and their will and attitude to life changed. They have to be helped out of a state of lack of self-confidence to start a new life. In one area, through the co-operation of state and church, there has been built an industrial city for refugees in the last five years. These people demonstrate the difference between those living in the big refugee camps and those enabled to become "self-helpers" in a new community.

It cannot be assumed that everyone can be rehabilitated to self-support or can participate in mutual aid or self-help projects. Such groups as the aged, the totally disabled and the children cannot become self-supporting. On the other hand, the government can be used as a way of helping people to do the things they want to do, such as providing the machinery for social insurance. We should not consider government something of which to be afraid.

Social workers must have reverence and respect for human personality in this work and each situation is specific. The worker must always be activated by what some people call the religious instinct, and what others might describe as feelings of compassion, humility and patience.

PANEL III

HOW THE PRINCIPLES OF GROUP WORK AND COMMUNITY ORGANIZATION WORK FOR SELF-HELP

Chairman :

Moshe Barsela, Director-General, Israel Ministry of Social Welfare,
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Members :

Mrs. Juana S. Silverio, Director, Philippine School of Social Work,
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Miss Bessie Touzel, Executive Director, Community Welfare Council
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Rev. Lewis L. L. Cameron, Secretary, Committee on Social Service,
Church of Scotland, Glasgow

Mrs. Martha Ezcurra, Social Affairs Officer, Division of Social
Welfare, United Nations, New York

The aim of social work is to enable every individual to be as independent and as happy as possible as an individual, as a part of a family, as a member of the community, and as a citizen of his country. The basic unit of society is the family, and the happiness of man and his physical and mental well-being are dependent upon well-integrated family life. However, in our modern and complex society, in every country according to its condition, the happiness of man in his family is dependent upon the standards of the community, upon the democratic organization, and upon the manifold problems which surround all communities in our time.

Each community needs a network of education which is the base of all life, but this is no longer sufficient. Communities must now also provide such things as sanitation, electricity, hospitals, nursing centres, etc. It is necessary that the members of the community should recognize the need for these services, that they should find people in the community who are able to accept the responsibility for these problems, to raise

the needed funds and to work out a programme close to their particular community. Naturally, a great deal depends on the central administration of government, but even more important is finding people in the community to help. How can we organize communities for self-help? How are we to bring the various groups to work together? Who is the man in the community who is able to carry this responsibility? There is no doubt that this is a social worker. He must uncover all the hidden forces of the people who can work in the community and set up the services, not apart from the community but as part of the community life.

The panel endeavoured to define the concepts of groupwork and community organization. Groups are the means by which people of various ages and various types of need meet certain kinds of social needs the members have. In Canada, for example, there are the Girl Guides and Boy Scouts; various community centres, and ethnic groups which have a desire for association around cultural or language interests; many groups with common interests in co-operation such as the fishermen's co-operatives; groups of parents coming together for what might be considered an educational purpose in parent education groups; Catholic action groups, both French and English-speaking; such interesting developments as the Citizens Forum whereby people with the assistance of radio programmes gather together to discuss subjects of public interest, bringing real social advantage in the development of understanding and insight into some of the main social questions of to-day. Increasingly, social workers are interested in the development of groups of a slightly different kind, with emphasis on service to the members of the group, rather than on the programme. Groups of this sort, organized particularly for the young and for the old have a therapeutic purpose.

In Italy, the principle of group work is just beginning to be used. In group work the person gets help, or the helping process takes place through group experience. Self-help emanates from two principal sources. First, the members get help from the group leader, who, if he is the right sort, will have sympathy, understanding and the ability to assist the individual to adjust himself; and secondly, the member gets help from the other group members in the inter-action of the individuals in the group. The person, through the group, can be helped to work out the need to adjust to the community. Character-building programmes for young people are helping the young people learn how to live in a community, how to be good citizens and how to get along with

others. Worthwhile leisure-time activities, particularly important for people who work six or seven days a week, are found in professional clubs, hobbies or interest clubs, and social clubs. Recreation centres enable the people to profit by the experiences of the others. The newest application of groupwork in the Philippines is camps. The parents are invited to attend day-camping activities so that they will understand what is involved in taking their children away from home, getting along with other children of their own age and getting a taste of the country.

The representative of the United Nations explained that the Social Welfare Division, servicing the Economic and Social Council, obtains information through surveys and through its experts about what was happening in many countries. It is impressed that group work is a process or a method carried out in many countries in many ways by many different professions, but, to have the right to be called group work, it has to use the principles of social work. Social workers have introduced the methods and analysed the principles, namely the belief in human potentialities, the primacy of individuals, and the fact that man is a social being. Any process which is based on these principles can be accepted as group work. Where groups are organized and directed from external sources, they cannot be considered group work.

In Great Britain, the development of the welfare state has not taken away the self-respect and self-help motives of the individual. Working together provides something greater than material needs, something which is fundamental : no character can be created without it. Voluntary social work in Great Britain is stronger today than it has ever been because it is recognized that the welfare state has certain things to do, but that the really individual approach, the contact with the person, must be done by persons at the local level. The welfare state in the United Kingdom was pioneered by group work. Many of its principles and policies are still motivated by what group work gave to it at an earlier stage. For example, the state wisely left the whole area, the most vital and important area, of work with the aged for group work at the voluntary level in co-operation with the municipality.

A new development instituted in Great Britain in one or two experimental homes enables mothers neglectful of their children to be received and taught the elements of housekeeping and child care, in contrast to former days when such persons were often committed to prison. The people who were most apprehensive about the future of the individual and self-help in a welfare state, have, as the days have gone on, become more and more satisfied. They realize that they can criticise the welfare

state ; it has not been forced on the people ; it is an experiment which they are free to modify and change in the light of experience, and it may have a very large contribution to make to the social services of the world.

Community organization was defined as the process through which representatives of a variety of groups or elements in a community come together to assess their needs and to build plans for meeting them. It is a coming together of the community through appropriate representation, rather than a plan being sold to a community subtly or otherwise. The most typical institution carrying responsibility in this field in Canada and the United States is the welfare council which may be local, state or national. The community comes together to deal with some social question, to examine it through research, to interpret, to plan to meet it. Its discussions may be in relation to some particular need, and the community represented may be a neighbourhood. Is it not obvious that, if people come together in a responsible relationship to deal with their problems, the contribution of the individual to meeting his needs, insofar as he is competent to do so, and his participation with his fellows in a social or co-operative effort to meet those needs, are both taking place ? This is a setting, an atmosphere, of relationship which almost guarantees, if conducted with integrity, the development and co-ordination of the two kinds of contributions to meeting social needs, self-help and co-operative action.

There is a real danger that responsible participation may not come directly from the people who are getting the help but may be imposed by people who bring in the ideas. The tendency towards this is possibly a reflection of culture. Many people tend to look to the authority in the community for solutions, as to a parent. Our immaturity encourages us to seek an answer from some authority above ourselves. To the extent to which we do this in community organization, we impede and make less effective the development of individuals as members of groups and hence make less effective group action in the solution of community problems.

Group work is generally completely dynamic. Community organization is the question of connecting and co-ordinating, by putting groups in touch with each other. In under-developed countries, the problem is quite different. People are often used to giving each other help, but they may not be accustomed to making this help methodical. They have no experience in working in groups, in bringing method to what they are doing. The social worker must help them do better what they are already doing. Many times, if a programme is started through

external aid, it can also be used to develop that quality in the group to make it dynamic and capable of growth. An illustration was taken from San Salvador, at a place in which a public programme provided maternal and child health centres. Through a person who was interested in social work, the mothers were able to develop around this centre a playground for the children, a recreational programme for the older children, and various educational programmes. Thus the publicly established programme was the basis of using the natural groups already in the country, to suggest to them the idea that they could work together by themselves to take responsibility and to enjoy that responsibility. It was an opportunity to become something more effective, because they were using the two highest human qualities, intelligence and will ; people realized this and got together to develop a very sound programme of group work and later of community organization.

The real test of any community programme, started with external aid, is the way it continues and grows after the outside leadership is withdrawn. Sometimes it is not possible for the social worker to develop a programme, but it is possible for him to concentrate on two or three leaders who get the idea, follow through and make the programme live.

In the Philippines, the concentration has been on the rural development programme, and there is every reason to expect that each community, once the external agents have stimulated, interested and organized it, can continue to function. For example, an effort is being made to relate the educational system closely to rural development. In one district, the teaching is done in dialect in the first three grades so that the families, parents, and relatives understand what is going on in the school. The children who are being taught the principles of cleanliness, sanitation and proper disposal of sewage, discuss these problems with their own parents so that they can understand what is happening and how to eliminate some of the problems. Most of the homes co-operate in improving the situation. The teacher who organized the programme has left the community, but the people have caught the idea and the work is going on, particularly through the parent-teacher association.

It is very difficult to draw a line between group work and community organization, and probably the latter is an extension of the former. In new housing areas, it is not enough to have hot and cold running water and a bathroom, but the two essentials are a centre where the people can meet in fellowship to enjoy and share things, and the "place where you can have faith".

There is a danger in the leader in community organisation being there so long that the programme becomes static. There is a real danger in all the social work, in every country, in the professional social worker. We might imagine that social workers are the only people who know anything about social work, but, although we have the job of leading, in group work the objective is to get more individuals contributing as individuals. In community organization, it may be even more necessary to have leaders, but the leadership must not be static.

In Israel, many of the people who came from displaced persons camps and from under-developed countries still live in temporary villages. They are allocated to settlements according to what they have in common, such as countries, languages and customs. A co-operative settlement is set up. In these temporary settlements, group work must be initiated by the social workers and the representatives of the co-operative movement. They are taught the use of the various fruits, vegetables and other foods to which they are unaccustomed, and the elements of cooking with kerosene. The social workers work with groups of women and teach and demonstrate how to cook, clean and care for children. This kind of social work leads the women to self-help.

The United Nations has been greatly interested in the developments in group work and community organization, and collected material on professional training, in-service training and the training of auxiliaries. A very high percentage of the schools of social work are training their students in group work and community organization, and this is a very definite new trend. In the volume published by the United Nations on "In-service Training", group work was contemplated but not community organization especially. A study of the training of auxiliaries is being made through meetings of experts from the countries in different areas. The outstanding findings to date have been that even if the auxiliary workers are trained for specialized tasks or for multipurpose tasks, they ought, to the measure of their capacity, to be given the principles of group work and community organization. Efforts are being made to develop a team approach to social problems. This refers not only to the social worker, but to the medical worker, the agriculture worker, the teacher, etc. The term "auxiliary" is not very satisfactory, as often these people are the only workers in the area and are completely responsible for what they are doing. There must however be someone to train them, and it is possible that the schools of social work and the professional workers have forgotten the importance of training auxiliary workers. In every country, and especially in the

under-developed areas, there are active, devoted agents who are trying to help the people, giving the leaders short training courses, sometimes only of a weekend, so that they may go to their villages and promote the interest and responsibility of their fellowmen.

In order to assess the value of such experiments, it is necessary to teach basic knowledge about recording and evaluation, so that the workers may be able to tell the leaders what has happened and what growth has taken place.

PANEL IV

HOW TO DEVELOP LEADERSHIP FOR SELF-HELP THROUGH TRAINING AND EDUCATION OF PROFESSIONAL AND VOLUNTEER STAFF

Chairman:

Dr. Katharine Kendall, Council of Social Work Education, New York

Members:

F. F. Lininger, Director, Agriculture Division, FAO

Roger Marier, Associate Professor, School of Social Work, McGill University, Montreal

Mrs. Josette Lupinacci, Director, School of Social Work, Rome

U Ba Kin, Secretary, Union of Burma Social Planning Commission, Rangoon

Through the centuries and throughout the world, helping activities have always been a significant expression of man's humanity to man. Private benevolence, organised charity and professional social work are all a part of the same grand design for the improvement of human welfare. The objective through the years has been to help in situations where help is needed. Professional social work came into being when it was recognized that the giving of help can be an extremely complicated business and has almost unlimited possibilities for good or evil. In many countries, where social work began as a charitable activity carried on largely by volunteers, those volunteers recognized that in many situations dedication, common sense, a sympathetic heart and willing hands were not enough. Something more—not something else—was needed for preventive and curative work and for lasting results. Schools of social work were established to provide the special knowledge of man and society and the special skill in helping which characterizes the professional social worker. The first schools were started in Holland and in the United States in the 1890's. In 1954, according to a current

count made by the United Nations, there are estimated to be 429 schools of social work in 54 countries. This is indeed rapid expansion.

In the light of this expansion of training facilities and the expressed need and demand for trained social workers in all parts of the world, some of the comments at this conference take on an unusual significance. What does it mean, for example, when a panel member is applauded, when he remarks on the dangers of professional social work? Does it mean that the schools are not adequately fulfilling their purpose? We have also heard that perhaps the present social work model is out of date and should be turned into a multi-purpose worker. What does it mean when there appears on the agenda of a study group: "Volunteers versus Professional Training"? Does this mean that voluntary effort and professional social work are no longer part of the same design?

The respective roles of volunteers and professional workers will vary from country to country depending upon the stage of development and the social, religious and philosophical background. Generally speaking, the role of volunteers should be to develop social resources, interpret social problems to citizen groups, and undertake social action when new problems are to be settled or new projects launched. They will complement the services of the professional workers who give direct help to people in trouble, make surveys, and plan and direct social welfare activities.

In Burma, where the country is largely rural, the traditional way of providing social welfare services has been mostly through the religious missionaries, numbering about 10,000. Citizens, who because of family tradition, status or interest, occupy a prominent place in civic and social affairs, are approached from time to time by people in need. These citizens learn by doing and have become experienced community leaders. Many political bodies have units or groups for social welfare work. Gandhi and other reformers have been devoted social workers who have given some kind of orientation and training to the volunteers. In Asia, the problems are many, and deal mainly with necessities for a decent human life, that is, food, shelter, clothing, education and health services. Communities are poor, and villages are widely dispersed. It is neither feasible nor desirable to employ highly skilled professional workers: economically it is impractical.

The opinion was expressed that in the rural areas in Italy the time for volunteers in social work had passed, and that the skilled social worker with more techniques to help solve rural problems was necessary. The schools of social work are planning a new curriculum, which, in

addition to the usual subjects of such schools, will emphasize agricultural problems, co-operatives, rural housing and recreation. It is necessary for the social workers to have some knowledge of all the rural difficulties which they will encounter. In eastern countries they may be in the phase where the work has to be done by volunteers because there are not sufficient schools of social work. The volunteers are at the beck and call of their societies and are waiting for the coming of professionally educated social workers.

Another participant suggested that this opinion reflects the cleavage between the agencies which are the product of our society and the community to which they must answer for all ideas and actions. When one considered the high expense of housing, education, the support of old people, rehabilitation, and a comprehensive social security programme, the necessary conclusion is that the citizen should have the right to say, in view of the great expense involved in social work training and the few human resources at hand, that we should use our professional resources at strategic points and in the most economical fashion.

In the field of agriculture, both under the Food and Agricultural Organization and in agricultural extension work in the U.S.A., great importance is placed upon the type of men selected for training and the need for them to be "farm reared", if they are to be able to do satisfactory work in rural districts. In the same way, in Sardinia, the effort is to recruit people from rural Sardinia to work in the rural communities there.

On the question of training of volunteers, it was stressed that the use of volunteers is fundamentally an administrative one: the administrator must make the best use of the personnel available, depending on their qualifications. Training given to volunteers may be for specific tasks or in more general subjects. It cannot, however, be done individually and there must be a general pattern. It was also suggested that volunteers should be used in the areas in which they already have competence, rather than being trained to do other things, and that they should therefore be given selected jobs for which they have competence.

In Burma, about 300 voluntary organizations are active. Following the first Burmese conference on social work, the volunteers made a request for training in order that they might do their work more efficiently. A six-weeks' course was held at Rangoon, covering the historical background of social work and of particular organizations, visits to institutions, and lectures by experts from the Departments of Social Welfare, Health and Education. The volunteers were also asked to outline their

experience in the field. Eventually, Burma hopes to establish a school of social work, and at present sends graduates to foreign universities.

There is, perhaps, a lack of clarity about what the basic competence of a social worker is. Many of the functions outlined as those of the county agricultural agents, for example, are concerned with welfare and many other professions share the same general objective of promoting human welfare.

Is there a common core of knowledge and skill which, although different in detail, should form the basis of training in all schools of social work? It was agreed that all social workers must have a very wide knowledge of the historical, social, economic and political backgrounds of the country in which they will be working, as all these factors affect the lives of people, with whom they will work. They also require social work methodology which, although called by different names in different countries, is essentially divided into casework, group work and community organization. Professional practice has to be learnt and hence practical training is also necessary. The social worker gives particular attention to the inter-action of inner and outer forces, and therefore must have knowledge and understanding of human behaviour, and similarly an understanding of the environment and of the inter-action of psychological and social forces. It was also suggested that the social worker must have a high moral standard, and be dedicated to the work.

The opinion was expressed, that, in a community development team, the co-ordinating role belongs to the social worker, because the focus of the other experts is more direct and specific, while the social worker stresses integration of all factors. It was not clear that the training given the social worker equips him to play the co-ordinating role. Questions were raised as to whether the social worker can take this role, and whether the other experts are prepared to accept his leadership. Mention was made of the two training schools under UNESCO for fundamental education, the one in Mexico and the other in Egypt. Five fields of specialization are included, and the countries are asked to send people as teams so that they can learn to work together. One problem is to get the country to place the people in responsible jobs when they are trained.

This led to the question as to whether it is possible to adapt the social work training programmes in certain countries to meet the needs of students from other countries, and particularly those from pioneer areas. The schools of social work in the West, and probably also in

Europe if not elsewhere, are very closely related to the agencies and services developed in the communities in which they operate. Students selected for training in foreign countries should have a thorough background of knowledge of social work in their own countries first. Exceptional students can profit greatly by foreign training. Most foreign students, however, have difficulty in trying to translate the knowledge received in one country to conditions in another. This involved knowledge of themselves, both as individuals and as members of a definite culture. "Cultural objectivity"—a concept analogous to that of individual objectivity—is necessary if the student is to have the ability to transfer and adapt the knowledge he gains in another cultural setting.

In summing up, the chairman noted that no problems had been solved, but that it was necessary to remember that social workers are part of the human race, and that the volunteers and professionals are both needed ; the tasks are tremendous and there is room for all.

STUDY GROUP NO. 1

CHILD WELFARE

Chairman :

Mrs. D. B. Sinclair, Executive Assistant to the Deputy Minister of Welfare, Department of National Health and Welfare, Ottawa (Canada)

Secretary :

Ben Schlesinger, Children's Aid and Infants' Homes of Toronto (Canada)

(The average attendance at this group was about 110, representing 15 countries).

THE group was confronted with two problems : the wide scope of the topic, and the fact that child welfare could not be discussed in a vacuum. In many cases, it could only be considered in relation to family or community welfare. An effort was made to relate each day's discussion to the presentations that had been given at the morning meetings, but the interests of the group sometimes carried them fairly far afield.

The experience of the countries represented was very varied. A number of delegates felt that, while problems and practices in other countries might not be sufficiently close to their own to provide help in solving their immediate problems, nevertheless, an opportunity to learn of the experiences of other countries was one of the important purposes of a conference such as this. In addition to the stimulation of new ideas, they were able to see their own situation in better perspective.

Consideration was given first to the means of insuring a healthy start in life for the child. These included pre-natal and post-natal services ; various forms of allowances ; and leave from work before and after confinement. Dr. Moncrieff made an interesting comment in connection with this last point. It had been pointed out that women in some countries worked until the time of their confinement because their earnings were necessary to support them and their families. In Dr.

Moncrieff's opinion, the mother would suffer less from the work than she would from the loss of proper nutrition which might follow from loss of income.

In many of the countries represented, no medical care is available at birth and there was some discussion on the importance of training for midwives and auxiliaries to assist in those areas where medical care is not yet available.

It was found that the variation in family patterns was a major factor in determining child welfare patterns. Where the joint family prevails or where families remain large with a strong feeling of family responsibility, many needs are met and problems settled within the family unit without recourse to outside agencies.

The theme of the next conference was anticipated by various delegates from countries where industrialization was weakening family ties and bringing many threats to family security. Large concentrations of population, together with increased mobility, tend to reduce the family unit to parents and children. Inadequate housing, financial insecurity, and less neighbourliness contribute to family breakdown, and outside agencies are required to protect the children if this occurs. There was general agreement that the main objective of financial or other forms of assistance should be to keep the child in its own home. The psychological importance of this is being increasingly recognized. In some countries, there was felt to be a need for greater recognition of the importance of preventive services. It was often easier to secure funds to provide for children outside their own homes, even though a smaller sum spent on prevention might preserve the home and be much better for the children. This pointed to the need for educating public opinion to the values and the economies of maintaining family units.

The discussion indicated that there was wide variation in the practices for dealing with children deprived of their own homes, ranging from care by other members of the family to foster home placement, institutional care and adoptions. All of these appeared useful, but the extent to which each was used depended upon the conditions and traditions in each country. Practices regarding the treatment of illegitimate children varied greatly between countries. In some, it is largely a family responsibility to care for the child. Some countries have no legal provision for adoption, and in countries whose laws do provide for this, the extent to which unmarried women keep their children varies considerably from country to country.

The discussion on institutions showed an interesting variation, not only in practice but in philosophy. In some societies, they are the only possible solution at the present time if large numbers of children must be cared for. The discussion on the extent to which the foster home should replace the institution for child placement, where this is a possible alternative, showed considerable differences from country to country.

It was noted that where general child welfare services were established, there was a growing tendency to develop organizations devoted to dealing with special groups of children such as the crippled, the mentally retarded, or emotionally disturbed children.

The discussion on group work or community organization brought out the value of enlisting and encouraging local groups, particularly in less developed rural areas, to combine for the building up of their own local services. This was an area in which their own governments or international aid could provide the outside support that might be needed. The local school may provide a logical centre for these efforts. There was agreement that in co-operative efforts to assist in the development of child welfare, more harm than good might result if the help failed to take into account and to adjust to the cultural patterns and resources of the assisted group. Techniques and methods satisfactory in one country do not necessarily transplant successfully.

The question of leadership produced some interesting comments on broad, general training and practice versus a high degree of specialization. Some representatives felt that the special qualities needed for work with children were not given sufficient attention and that much harm resulted from this. Others pointed out that work with or for children often involved relationships with parents, teachers or community groups, and expressed some doubts about too high a degree of specialization. In some countries, sufficient funds are not available nor are likely to be for highly trained workers. From this developed a comparison of methods for using and encouraging volunteers. In many areas, much of the work must depend upon voluntary services. There was general agreement on the importance of encouraging and guiding them.

The Study Group made no attempt to arrive at formal conclusions nor to produce recommendations. The chairman, however, agreed to forward to the International Conference Office some suggestions made by individual members regarding study groups in future conferences.

STUDY GROUP No. 2

FAMILY WELFARE

Chairman :

Clark W. Blackburn, General Director, Family Service Association of America, New York (U.S.A.)

Secretary :

Miss Enid Heckels, Supervisor, Family Bureau, Winnipeg (Canada)

(The average attendance at this group was about 125, representing 14 countries).

IN an attempt to find a common denominator, the first day's discussion was given over to a look at basic human needs throughout the world. Such topics as housing, food, proper nutrition, clothing, water supply, gainful employment were introduced one at a time and participants brought out different aspects of these needs in the countries represented in the group.

On the second afternoon and again for the first part of the third session, the group heard informal presentations of family life in Burma, India, Jamaica, Egypt and Israel. The presentations were informative and provocative. Cultural differences were brought out. The part that religious beliefs and practices play in family life was reviewed as the several presentations were made.

It became clear that a family unit as understood in one country would not correspond accurately to a family unit in another country. Apparent also throughout the presentations was the marked difference between the simple life of the villages and the more impersonal life of the urban centres.

From the reports given, it appeared that the advent of rapid communication and technological developments has accelerated a movement towards more mechanization and hence more urbanization in all the countries represented. Governments in the numerous countries are apparently trying to raise the general standard of living ; greater use

of the machine is seen as one of the important methods of accomplishing this end.

Marriage customs vary considerably. Their controls either are based on the mores of the people or have the sanction of law. Considerable evidence was given that social controls of the community group are often as powerful, or more powerful, than the more formalized laws.

Out of the better understanding of family life around the world which emerged from reports and discussions, the group attempted to state some basic principles, and voted to adopt the following statement, which was offered to the group by Herman D. Stein of the New York School of Social Work :

General Proposition :

1. We reaffirm our belief in the fundamental importance of the family as the cornerstone of human society.

2. We recognize that the design of family life differs among the peoples of the world and differs also within many societies according to region, religion, social class, nationality, and urban-rural differences. We have seen that each kind of family life has within it special strains—actual or potential. The very nature of family unity and family breakdown varies among cultures, and specific prescriptions are therefore irrelevant.

3. However, we have had re-emphasised the common elements in family life throughout the world, and for minimum essentials if families are to find their own way to successful family living. These conditions include the availability of food, water, housing and gainful occupation.

4. We are mindful of the fact that the family as an institution is highly sensitive and responsive to economic, political and social change. Since such changes are taking place in every part of the world, the family everywhere is affected. We have seen, for example, how industrialization tends to change the role of the woman, and therefore affects parent-child relationships ; how congested or limited housing facilities in cities tend to separate married couples from their parents, and can contribute to psychological and economic isolation of the aged ; how the separation of the father from his family during working hours or through his working a long distance away from the family, can affect his relationships with wife and children.

5. Not all effects are negative or destructive. The benefits of increased technology can, of course, make—and have made—outstanding

contributions to family life, but unless we are mindful of consequences and consciously try to prevent or minimize the strains that are likely to appear, and preserve and strengthen the positive elements that are crucial to family stability, we shall face continued family disorganization. Such disorganization contributes in turn to personal unhappiness, to delinquency, to mental illness, to child neglect and dependence, and so to many of the major ills of the world.

6. We see the task of social workers not only to help families help themselves when they are in distress, but to be alert to actual and potential changes in family life, from their day-to-day experience in working with families. Social workers can strive to bring this awareness to all those institutions of society impinging on the family—those concerned with education, health, law, economic welfare and emotional well-being.

7. As society becomes more complex and families become less and less self-sufficient in terms of economic, health, education, and protective and religious functions, the potential range for self-help diminishes. We are, however, deeply confident in the capacity and will of mankind the world over to exercise self-reliance and initiative, given half a chance, and to utilize constructively the resources designed to supplement and strengthen family life.

8. Our fundamental task as social workers is to help fashion and refine the instruments most congenial to the values and temperament of our particular societies, so that they are in fact designed to supplement and strengthen family life. In this task we need the utmost of imagination and creativity, the help of the knowledge of the social and other sciences, and above all intimate contact with and participation of families themselves

On the final day, the group tried to think through philosophically the attributes needed by a person in the successful use of the case-work approach. Time did not permit a complete listing, but the following are suggestive :

1. Ability to identify with others ;
2. Respect for the individual ;
3. Ability to understand and assess the capacity of the individual and his situation ;
4. Knowledge of available community resources ;
5. Basic concern and respect for the welfare of the individual ;
6. Acceptance of the individual, not necessarily his behaviour ;

7. Self-discipline in controlling one's own bias ;
8. Respect for the family as a unit of interacting human relationships.

The group also discussed the individualized approach to helping families. Although the list was admittedly incomplete, the following distress situations were mentioned as the kinds of problems often presented by families to social agencies :

(1) Illness, (2) behaviour problems, (3) marital problems, (4) death of a parent or parents, (5) presence of a defective child, (6) separations of parent or parents, (7) insufficient income, (8) money management, or money mismanagement, (9) inability to hold a job, (10) mental illness, (11) care of the aged and disabled, (12) neglect of children and (13) need for institutional care.

STUDY GROUP NO. 3

YOUTH WELFARE

Chairman :

Lady Norman, Vice Chairman, National Association for Mental Health, London (U.K.)

Secretary :

Miss Eleanor P. Ellis, Council of Welfare, Toronto (Canada)

(The average attendance at this group was about 50, representing 9 countries).

AFTER agreement by the group that the age range to be considered would be 15—21 years, the school leaving age and the age majority in most countries, programmes for youth in various countries were described.

There was a striking similarity in many of the programmes insofar as group activities and recreation were concerned, with emphasis in both areas being placed on character building. Most of the countries represented reported active Boy and Girl Scouts, Y.M.C.A. and Y.W.C.A. programmes, 4-H Clubs, camping opportunities, sports clubs, cultural clubs, etc. Except for Canada and the U.S.A., little emphasis was placed on counselling and protective services and institutional care; however, these two countries reported extensive services in these fields.

Some interesting aspects of some of the programmes seem worth highlighting.

There have been several significant developments in India since 1947. A net work of youth hostels has been established in order to stimulate the movement of youth from one part of the country to the other, a campaign so to speak of "Know your own country". Labour service clubs have been formed with the specific aim of inculcating their members with the ideal of service, self-help and co-operative action. A unique aspect of the university system in Madras is the requirement that every student must put in six months of social service work before he can receive his degree.

Germany reported a reaction against organized youth movements, as a result of the Hitler regime and the present situation in Eastern Germany where there is currently a compulsory youth organization. Churches, Sports Clubs and Labour Unions are trying to reach the youth; however, only a small percentage of the youth population is involved in the activities of these groups at present. The refugee youth are presenting a particular problem. In one area of Germany alone, 250 homes of 14—20 units have been built to provide shelter and care for 15 to 20,000 of these youths. Every effort is made to help these youths become self-supporting by helping them to secure employment or an apprenticeship.

Israel's programme is very active and highly organized. The philosophy at the back of all the activities is one of self-help and co-operative action. A phase of the programme which illustrated this philosophy particularly well is the resettlement plan, in which groups of youth go out on a volunteer basis to develop new communities in unsettled areas.

In England, a scheme which, though limited, has been particularly successful in promoting self-help and co-operative action, is one known as Outward Bound. This scheme, which recognizes a vital principle, that of the importance of challenge to youth, provides a school or training place where youth, under carefully selected leadership, can learn sea craft. The success of this scheme has led to the development of a Mountain School under the leadership of a Himalayan mountain climber and plans for other schools are in progress.

With a picture of the current activities for youth as a background, the needs of youth in the areas of Recreation and Informal Education, Health, Employment and Social Services were explored. As a beginning, the particular make-up of the person 15 to 21 as seen in the Western world was identified and a contrast drawn between what is expected of this age group in the Western and Eastern worlds. The Western youth was described as a person who no longer wants to be a child but still wants, at times, the protection of childhood, as a person who is at the beginning of the period when he moves out from the family circle to the community where the rewards are not so great, when he can form a family and have children, when he is forming a new relationship with his parents, when he is in constant conflict about the future and how he can use his past experience in building this future, when he turns to the group for support. This youth was described as over-protected, as having few defined responsibilities which he must assume. In contrast, the Eastern youth is expected to take on certain responsibilities, to work,

to marry and is generally considered an adult at an earlier age than his Western cousin. It was recognized, however, that the young person facing life, no matter where he is, develops the same conflicts in his mind and must cope with the same problems in his emotional development.

Special emphasis was then placed on the necessity for extending services to the "hard to reach" youth, those who never come in contact with youth activities either through lack of interest or opportunity. Many of these represent the potential delinquents and deserve special attention.

In considering the needs of youth in the fields of recreation and informal education, it was evident that there was great similarity in thinking as to the objectives to be attained. Those objectives which seemed to be common to most programmes were development of leadership with corresponding decrease in dependence on adults, awakening and developing a sense of service to others, learning to participate in and co-operate with groups, developing interest and appreciation in the arts, and promoting good physical and emotional development. There was some difference of opinion as to the methods to be employed, particularly around the area of developing leadership ability. One school of thought was that this responsibility should be left with the youth themselves and another, that it should be placed in the hands of trained leaders. Certain factors either inherent in the programmes or the cultures of some of the countries were recognized as posing problems which require early consideration, as they constitute threats to the development of self-help and co-operative action among some of the youth. First is the lack of initiative on the part of youth leaders in reaching out to those young people who do not voluntarily avail themselves of the services offered. Second is the proneness to gear most programmes to the physically and mentally healthy youth, thus excluding those who, because of certain handicaps, cannot compete in this type of situation. A problem arising in the Eastern culture is the danger of losing the youth because of the early age at which boys go to work and at which the girls assume home duties.

The needs of youth in the field of health services are numerous. From a physical standpoint, both boys and girls go through a period of tremendous growth and change and there are many problems particular to this age group. Frequent and careful physical check-ups are necessary if good health is to be sustained during these years. Generally, adequate health services are provided in the large cities, but rural areas create a

problem. This has been partially solved in a few places through the use of mobile or travelling health teams, but there are vast areas completely lacking in essential health services. In the area of mental health, the provision of services for the mentally defective, the mentally ill and the emotionally disturbed, create a pressing problem. Some countries have highly developed programmes to deal with these problems, but in no country were the services considered adequate. The lack of mental hygiene programmes for the normal youth and the lack of development of preventive services were deplored, and there was general concensus that increasing emphasis should be placed on these aspects of all mental health programmes.

Increasing emphasis is being placed on vocational guidance in all countries. The current trend is to offer guidance during the time the youth is still in school. Through this procedure, the possibility of youth selecting unsuitable employment or vocational training is minimized by helping him to recognize his potential abilities in advance. Through the experience of vocational guidance programmes, the need for youth to have a knowledge of the "Working World" prior to his taking employment has been recognized. Some countries reported that organized visits to industries have been inaugurated as a solution to meeting this need and, in addition, pamphlets describing local employment possibilities, job qualifications, etc., have been published and distributed to youth. It was felt of extreme importance that the equality of jobs be emphasized so that youth will not be influenced in his selection of a vocation by adverse public opinion towards certain types of employment.

India reported opening a new chapter in the history of education by introducing into their village school systems a concept of education known as "learning through doing." To illustrate, one of the methods of teaching counting is through classes in spinning, during which the children learn to count the threads.

Throughout the entire discussion, the necessity for more adequate financing of youth programmes by Federal, State and Municipal Governments was emphasized. There is a particular need to extend and develop service for youth in rural areas and to strengthen the programmes in urban areas.

STUDY GROUP No. 4

WELFARE OF THE AGING

Chairman :

Miss Enid C. Warren, Hammersmith Hospital, London (U.K.)

Secretary :

Miss Isabel Munroe, McGill University School of Social Work,
Montreal (Canada)

(The average attendance at this group was about 60, representing 6 countries).

The group took the term 'aging' to include only those individuals over 60 years. It was agreed at the beginning that a large proportion of this age group are managing independently. For those requiring help of some kind, it was agreed to discuss the problems from the following angles :

- Environmental
- Occupational
- Economic
- Health
- Leisure

Problems arising in these areas and help being provided to meet these problems were discussed from the point of view of self-help and co-operative action.

During the course of the four sessions, the group exchanged many ideas, illustrated by experiences which included some experimental schemes.

Environmental

It was generally agreed that, whenever possible, it was better for elderly people to remain in their own homes or their own neighbourhoods. Schemes to enable this to be accomplished were discussed, such as visiting, nursing, home-help, delivery of meals, holiday homes and housing projects. A variety of housing projects were mentioned such as cottages,

appropriate apartments and suitable individual accommodation within a family group.

When it is no longer possible for the older person to remain at home, a variety of community provisions seemed to be indicated to allow for individual, culture, economic and personality differences. Among the different provisions discussed here were both institutional and foster-homes.

In considering the most suitable type of institution for any individual, careful consideration must always be given to the part he or she can play in the activities of the Home and its residents. Though there might be advantages in having Homes for men or women, it was felt that there were also advantages in mixed homes. Mention was made of institutions which provided ancillary living accommodation of cottage or apartment type, with use of institutional facilities such as meal service, medical service and recreational facilities. Another experimental type of provision spreading out from an institutional programme was the Peabody Home experiment in New York where provision is now made during the applicants' waiting period for certain ancillary services to be provided from the institution to the individual in his or her own home, which may include supplementation of income.

Remunerative Occupation

This was considered from the point of view of the individual, the community and industry. It appeared that a good deal of elasticity would be necessary to fit individual needs, and to make allowances for difference in capacity. It was generally agreed that it was psychologically important for the individual to continue in employment as long as advisable.

Economic

It was generally found that even in countries where pensions are provided, such pensions are not adequate to maintain the individual healthily without some supplementation, such as wages, voluntary or statutory assistance, private means or help of relatives.

Health

It was mentioned that sick persons are very much in need of some interpretation of their illness and its effect on their lives and the need for supportive help during the dependent period which may be quite temporary. Discussion on health care of the aged brought out mention of the special units in the hospitals in the U.K. and the setting

up in some parts of Half-way Houses to prepare long-term patients for re-establishment in the community.

Leisure

The capacity of persons to organize their own leisure depends to a large extent on their interests and physical capacity, but living in a Home depends to a certain extent on the skill of those in charge of the Home drawing out the inner resources of their residents. Here again, various experiments were cited. It was indicated that there is a need to strike a balance in doing things for older people and having them participate in activities themselves.

It was felt that the education of all those working with older people, both professional workers and volunteers, needed to place emphasis on working towards the self-help of the individual. While this is already an integral part in the training in Schools of Social Work, the need to carry it over into the field of volunteers is important.

Whatever the setting of the countries represented by this group, all agreed that the unique contribution that the elderly person can make to society should be given much more importance than it currently receives in Western civilizations.

STUDY GROUP NO. 5

SOCIAL SECURITY PROGRAMMES

Chairman :

Mme. Girard, Director, School of Social Work and Social Security,
Paris (France)

Secretary :

Nicholas Zay, Professor, Montreal University School of Social
Work, Montreal (Canada)

(The average attendance at this group was about 35, representing 11 countries).

Among those who actively participated in the deliberations of this group meeting were important social security administrators from Europe and the American continent. The greater part of the discussion was confined to a comparative study of different systems of social security : the organization, system of financing, the extent of work done and the help rendered. This enabled the different speakers to enumerate the sociological characteristics and the economic conditions which led to the development of social security systems in their respective countries.

The social protection of certain countries consists fundamentally in giving help provided by statutory funds, to which the beneficiary contributes on a matching basis. In other countries, the assistance given is derived both from public funds as well as from private contributions and there is some variation in the amounts paid. While in some countries the assistance is given under a social security system financed jointly by the beneficiaries, the employers and, at times, by the State. In such cases, the needs covered are extensive, but the beneficiaries have also to contribute.

It was generally felt that in every system of social protection, it is possible to discover and to develop the principle of self-help. A social policy based on public assistance, and supported by public funds may be said to constitute a kind of self-help, where each citizen contributes

towards the collective social effort by way of certain taxes and hence is able to get an opportunity to voice his opinion on the question of social policy through his elected representatives.

The discussion showed that it is impossible to bring about a uniform social security policy for under-developed countries. The basic needs—as regards food and health services must be assured, before introducing a system which demands financial contribution from the beneficiaries. Besides, the traditional mode of living and the economic conditions of each nation have an importance which it is impossible to evaluate except by a study on the spot.

In the comparatively better developed systems of social security, it is possible to distinguish two trends: Some systems undertake to cover a limited number of risks, leaving it to the individual to provide for his other social needs (sickness, old age, etc.), by economizing or by having recourse to private insurance systems. It however presupposes the existence of a high standard of living and a stable economic condition. Other countries have a system of social security, which covers a large number of needs and, in some cases, it covers almost all needs.

A question was raised whether this state of affairs, which one encounters in countries where the purchasing power of the worker is high, as well as in others where this power is modest, did not militate against personal effort and initiative. It has been the general experience that the extension of social insurance, in form as well as in terms of numbers or categories of persons covered, does not in any way affect the desire for personal effort; on the contrary, it may stimulate self-help potentialities.

It is the concern of social workers to develop practical means to maintain and cultivate the desire for taking responsibility, the wish to discover means for personal well-being and to encourage the development of a social science, giving to each individual possibilities for personal and family well-being.

SERVICES FOR DISABLED AND HANDICAPPED

Chairman :

Norman Acton, Assistant Secretary-General, International Society for the Welfare of Cripples, New York (U.S.A.)

Secretary :

Miss Mary Clarke, Canadian National Institute for the Blind, Toronto (Canada)

(The average attendance at this group was about 65, representing 12 countries).

THE skilful interweaving of self-help and co-operative action is essential to the solution of the problems of physical disability. Whether one is concerned with a specific case, with a community programme, with a national campaign, or with an international undertaking, the objective is always to enable disabled individuals to help themselves so that they can function in their environment to the best of their abilities. The complexity of the problem of disability, and the variety of services required to deal with it, make it essential that there be co-operative action at every level to make possible and support the motivations and accomplishments which result from the self-help concept in action.

The Study Group wished to understand its problem fully and, at the outset, sought to identify its components. It was agreed that the problem of disability is a complex of :

1. The actual physical limitation
2. The problem of social relationships
3. The problem of personal adjustment
4. The vocational problem

The Group recognized that, in all societies and cultures known to it, some special social status and treatment is accorded to persons with dis-

abilities. This situation frequently results in problems of social relationships, personal adjustment and vocational frustration which are of far greater significance than the immediate implications of the physical limitation itself. This fact suggests the fundamentally important role of social service personnel and others concerned with personal and social adjustment in the development of rehabilitation programmes for the disabled.

Services required :

The self-help concept is fundamental to the successful rehabilitation of handicapped persons, who must believe that something can be done about their problems. The social group in which they live must also attain this conviction if it is to provide a social environment in which the handicapped person can realize the opportunities which are his right. Special services are required to deal with the specialized problems of disability, and the Group agreed that the following are among the most important :

1. Prevention of disease, accidents and other causes of disability
2. Case finding and diagnosis
3. Rehabilitation Services :
 - (a) Medical
 - (b) Social and personal adjustment
 - (c) Educational
 - (d) Vocational

Reports of experiences in various countries were heard and the Group concluded that, while the specific features of providing these services varied from area to area, there were two general conclusions which have general application. The first of these was that each type of service for the disabled must be related to the entire programme. Each report indicated, for example, that prevention programmes necessarily resulted in the location of previously uncontacted cases and in increased public understanding of both the problem of disability and of the services available. Similarly, the successful provision of rehabilitation services is a major step towards the attainment of positive attitudes in the community towards the possibility of assisting the disabled, and results in additional persons coming forward for services.

The second general conclusion was that persons with knowledge, experience and skill in coping with social problems must play a vital role in the inception and development of services for the disabled. This

suggested a need for more adequate training facilities to prepare social service personnel to participate in programmes of services for the disabled. Attention was also drawn to the importance of having social workers and related personnel aware of the problems and services in connection with rehabilitation, even though their primary responsibility is not in this field. A further need is for social science to make further efforts to understand disability as a social problem and to suggest means to reduce its negative implications.

Specific consideration was given to the role of the social service staff in rehabilitation programmes. The question was asked, to what extent should the person being assisted through rehabilitation be directed and guided, and by whom? The Group felt that this decision must be made after an appraisal of the total situation, i.e., the degree of adjustment and the existing motivations of the disabled person, the nature of the social structure in which he lives, and the nature of the services to be provided. Such an evaluation must obviously be based on an understanding of personal and social adjustment services and, while it may or may not be made by a professional social service practitioner, it certainly requires the knowledge and skill generally associated with this profession.

Organization of services :

Community organization for self-help and co-operative action is a basic requirement for successful provision of services for the disabled. The nature of such services is such that they must be related to other health and welfare programmes in the community; moreover, their ultimate accomplishment of their objectives depends on their having the support of the community at large.

The Group heard reports concerning the local and national organization of services in Canada, France, India, Scotland, the United States and other countries. Of particular interest were the national co-ordinating functions of the Canadian Advisory Committee on the Rehabilitation of Disabled Persons, the nation-wide programme of the Canadian National Institute for the Blind, the development of provincial services by the Canadian Council for Crippled Children and Adults. These and other examples gave emphasis to the fact that responsibility for the initiation and development of services for the disabled must be accepted by every person or institution having an interest in the problem. It was noted that both early progress and sound development result when every effort is made to utilize existing facilities and to build upon them. The Group concluded that, while all the required services may

not be available in the community or nation, there is no area which cannot start doing something, however modest it may be. Once some action has been taken to assist some of the disabled in solving some of their problems, it is usually found that the interest and support which will make further action possible results.

The Co-ordinated International Programme for the Rehabilitation of the Handicapped which is being carried out by the United Nations, the World Health Organization, the International Labour Office, UNESCO and the United Nations Children's Fund, in co-operation with interested international, non-governmental organizations, was discussed. It was noted that the voluntary groups interested in this undertaking have established the Conference of World Organisations interested in the Handicapped to co-ordinate their own activities and to facilitate their consultation with the United Nations and the other international governmental organizations interested in this programme.

Principal problems :

In concluding its discussion, the Study Group asked itself which problems were most important to be surmounted before self-help and co-operative action might achieve success in solving or reducing the problems of the disabled. It was recognized that no nation in the world has been able to provide all the services required by all its disabled. The principal problems cited fell into the following general groups :

1. The need for additional and more adequately trained personnel.
2. The need for improved methods of dealing with negative attitudes on the part of the general public and, specifically, employers.
3. The problem of overall planning so that a satisfactory division of responsibility between governmental and voluntary effort will be achieved, and so that each disability group will receive the support and assistance which are proportionate to its incidence and need for help.
4. The problem of employment in communities where unemployment is a general problem.
5. The problem of making employment and other services available to certain groups :
 - (a) The multiple handicapped;
 - (b) Other seriously disabled;
 - (c) Rural or otherwise isolated persons.
6. The problem of providing adequate follow-up services.

It was recognized that there are other problems which may vary in their degree and significance in various parts of the world. It was also noted that steps towards the solution of all of these problems will be increasingly effective as public awareness of the problems of the disabled grows and as successful efforts to help some of the disabled to help themselves prove to the people that something can be done about it. Social workers and others with a special interest in the theme of this Conference have a particular responsibility of leadership in this field.

Finally, the Group emphasized that work to assist the disabled has greater benefits to the community than its immediate objectives. Not only do we reduce misery and social and economic waste, but we gain an increased understanding of and respect for the fundamental value and integrity of humans as individuals and as members of social groups.

STUDY GROUP No. 7

DELINQUENTS

Chairman :

A. M. Kirkpatrick, Executive Director, John Howard Society of Ontario, Toronto (Canada)

Secretary :

B. M. Baugh, Associate Secretary, John Howard Society of Alberta, Calgary (Canada)

(The average attendance at this group was about 55, representing 9 countries).

AT the opening session, the group decided to limit discussion of the subject to the problem of the juvenile and young, adult delinquents and to examine the problem under four broad headings :

- (a) Incidence and causes
- (b) Preventive measures
- (c) Treatment programmes
- (d) Rehabilitation and after-care

In the discussion of the problem under the first heading, it was felt that there was a general increase in the incidence of delinquency in the East and the West during the war and the immediate post-war years. Only in Canada does it appear that the rate has levelled off by a gradual decline since 1945-46. It was pointed out that the Canadian statistics were based on figures of convictions and many acts of delinquency were committed which were never brought to court and thus would have no effect in the statistical result.

Causes of delinquency were many and diverse though there was general agreement on several main and common causes.

1. War dislocation—
 - (a) Transit populations
 - (b) Refugee problems—
 - (i) India
 - (ii) Germany
 - (c) Employment

2. Urbanization—
3. Inability of modern juveniles and youth to adapt to conditions of modern living—
- *4. Failure of adults in their responsibility to youth—
5. Family breakdown—
6. Community breakdown—
 - (a) Lack of new community services
7. Lack of satisfactory educational programmes for those youth not mentally and/or emotionally fitted for ordinary schools—
8. Insecurity Tension—
 - (a) Political
 - (b) Economic
 - (c) War
 - (d) Racial
9. Employment—
 - (a) Mothers employed and away from home
 - (b) Fathers in service

Prevention of delinquency was dealt with under four main headings :

- (a) Parent and child training
- (b) Protective work of private and public agencies
- (c) Resource agencies and activities for youth through juvenile to college age
- (d) The effect of measures of economic security

It was felt, particularly by many western delegates, that the parents have a great responsibility in the prevention of delinquency. Too many parents are not prepared for parenthood. Many have problems of their own which they do not recognize and are not capable of solving. Many have no understanding of the problems and frustrations met by youth and so are unable to recognize and deal with problems when they arise.

The transmission of cultural prejudice constituted a considerable problem and it was felt that a programme of democratic education could do much to alleviate it.

* In India, it was felt that there was not the same lack of parental control and understanding of the developing child that there is in the western countries. The family remains a closer, well-knit unit in which much tighter control is maintained. Otherwise the above causes apply equally to all countries represented.

Resources must be provided for parent and teacher training to enable them to recognize problems early, to enable them to deal with them and get them to a centre equipped to treat them.

Group activities are a natural phenomenon among children and youth. Leaders and facilities must be made available to insure that these activities are directed along acceptable channels.

The United States have various programmes for the prevention of juvenile delinquency. Burma reported Remand Homes for training of delinquent boys. India reported a Crime Prevention Society supported equally by State and private resources. Canada reported advances in parent-teacher training. France reported great advance in prevention of delinquency by the use of trained workers to make early detection and to treat problems found among children of early school age. Germany reported the establishment of neighbourhood centres where training in various crafts is made available and satisfactory adult identification can be made.

Programmes of treatment centre mainly around the establishment of training schools for boys and girls—particularly as in the United States and Canada. Youth receives training in various trades and patterns of socially acceptable living. Emphasis is maintained on recognition and understanding of the needs of the individual. A period of follow-up in so far as staff limitations permit is carried out.

Staffs of such schools include psychiatrists, psychologists and trained social workers. Medical, dental and optical treatment is available. Activities are restricted only to such an extent that good training and discipline can be maintained. Disciplinary measures are carried out with the full understanding by the delinquent of the reasons for and the meaning of such discipline.

Canada and United States deal with delinquents in Juvenile Courts. Italy has a special panel of lawyers who alone are permitted into Juvenile Courts. Burma has a Young Offenders' Act with judges specially empowered to deal with offenders under the age of 21 years. Holland has specially trained workers to investigate delinquents and to work with them through a period of treatment.

India reported the rehabilitation of more than 8,000,000 refugees following the partition of India into Pakistan and India, through the appointment of a Rehabilitation Minister and the appointment of funds to provide work, technical advice and homes for these millions. Homes were provided for orphans and boys were kept in homes for

formal and craftsmanship training until 18 years of age. Girls were kept until 16 years of age after which they were permitted to marry.

In Germany, refugee children were kept in homes under close supervision and contact. Delinquents are treated in general by highly trained people and get excellent education there.

There was a general feeling in the meeting that many people are populating our gaols who need *not* be there.

The meeting was unanimous in that team work is necessary for treatment from the moment of arrest through incarceration, during after-care and follow-up. Arresting officers, magistrates, prison officials, after-care agencies all have a part to play. Further, there was general agreement that after-care agencies are more successful if contact is made and casework begins during the term of incarceration of the child.

A need for transition homes and some agency service to help the long-termers adjust to society upon release was pointed out by U.S. and Canadian delegates.

After-care agencies agreed upon a need for co-operation between courts, institutions and agencies in the matter of records and information.

The Indian delegate told of an interesting experiment in which 2,000 prisoners were put to work in the construction of a dam, without supervision. Each tradesman was given work of his own choice. They earned remuneration while on the job. Their food and clothing was deducted from their pay. At the conclusion of their term, they were released with substantial earnings. During the experiment there were only 2 escapes.

There was general concensus of opinion that on release from an institution, the basic long-term need of the client is a community that will accept him as a normal member of society after having paid his debt.

The conclusions of the group generally were :

- (a) That delinquency is *caused*, is *identifiable* and therefore is subject to programmes of prevention and treatment.
- (b) There is need for more intensive training of workers in preventive and protective processes.
- (c) The causes of delinquency are as diverse as the individual committing the acts.
- (d) The goal of correction is to encourage self-help, an enabling process, that will help individuals to eventually reach a position of independence.

STUDY GROUP No. 8

RURAL PROGRAMMES

Chairman :

Mrs. Saudamini Mehta, c/o Indian Embassy, Washington (U.S.A.).
(S. K. Dey, Development Commissioner, West Bengal, Calcutta,
presided over the last two sessions in the unavoidable absence of
Mrs. Mehta)

Secretary :

Miss Betty C. Graham, Executive Assistant, Children's Aid Society
of York County, Ontario (Canada)

(The average attendance at this group was 85—90, representing
15 countries).

IN opening the discussion, Mrs. Mehta raised many pertinent problems around the theme of Self-Help in Rural Areas. It was recognized that in the fifteen countries represented, the bulk of the population is rural and that rural populations everywhere tend to be conservative.

Self-help was not enough for these rural citizens; leadership was essential and there was much discussion on the problems of leadership, how it is made effective, how it can be developed and how indigenous leadership can be discovered and sustained. Many welfare projects in rural areas were described illustrating the methods used in various countries and a discussion resulted on the relative merits of projects in self help as compared with general programmes of education in rural communities.

The importance of surveying the particular area in order to determine the resources and the lack of desired standards was emphasized, recognizing at the same time the fallacy of always relying upon the expressed need as the really felt need. In relating outside help to self help in the rural area, it was felt important to distinguish between need and greed, and it was generally agreed that a team of technical experts was necessary

to a successful rural programme. But in order to be effective, it was necessary that such a team should operate through a social worker for co-ordination and emphasizing of the human relations aspect of the programme. A social worker in such a situation was defined as a specialist in human relations, who could help the people to recognize their true needs and meet them, either through self help or outside technical assistance. The introduction of outside technical aid was felt to be of value only in the degree to which the given area could sooner or later get along without the outside personnel and assistance.

From the question of the problems that outside help raised, the group moved into a very frank discussion on the role of the missionary today in the light of the growing nationalism everywhere apparent. Much appreciation was expressed of the fine work done by missionaries, particularly in the provision of hospitals and schools, but much scepticism was expressed as to the right of any one group to impose its cultural standards on another. The need of missionaries to study and appreciate the strength of the cultures and religions of the country concerned was emphasized and the active proselytizing of rural peoples was deplored by many. It was finally agreed that there was a universal ethic of the love of man for his fellow peoples, the active practice of charity and the universality of grief and pity at man's unhappiness and degradation. From this, the hope was expressed that some universal set of values could be arrived at which would embrace the rights of every man to food, shelter and self determination.

In discussing the amount of material or financial help to be given from outside to a rural area, opinions varied from 'the more the better' to 'none, except in case of extreme emergency'. There was stressed, however, the desirability of outside aid being only sufficient to be an incentive to, or to motivate self-help and never to extend to the point where self initiative becomes stifled or ingenuity smothered.

The status of the rural social worker was raised and questions about the place of the social worker, as distinct from other specialists, in a rural development programme were discussed. It was agreed that the dignity and worth of social workers is best illustrated by work well done and at the same time readily recognized that much that is good social work is done by the non-professional social worker. The need of specialized training for rural social workers was emphasised so that the problems of rural communities can more adequately be tackled.

There was general agreement that a successful programme of rural self-help could only be achieved by a comprehensive knowledge of and

understanding of the total local problems, by the skilful utilization of the particular rural structure or organization and by sympathetic approval on the part of the central authorities of the techniques of the team of specialists. Finally, it was emphasized that insufficient attention and importance is attached to self-help programmes in rural areas, where the bulk of the world's population lives and the very fabric of the nation is to be found.

STUDY GROUP No. 9

HEALTH PROGRAMMES

Chairman :

Dr. René Jacqueson, Medical Director for the French Social Security Administration, Rhône-Alpes (France)

Secretary :

Miss Margaret Peck, Montreal University School of Social Work, Montreal (Canada)

(The average attendance at this group was about 40, representing 8 countries).

IT was apparent, at the outset, that the problems each country faced were very varied, differing from each other and differing within each country. This could be understood when the variations in background were considered. Geographical, economic, historical, political, cultural and religious factors were of extreme importance. The group, during its three sessions, considered various illustrations of the kind of work that was now being carried on in different parts of the world. It was soon apparent that certain ways of establishing health programmes which proved to be successful had been practised by many different peoples, though the problems which they faced might not be the same. Certain principles thus emerged more clearly as the study proceeded and these can be briefly described here.

In some cases, health programmes were largely established through the efforts of volunteer groups and leaders. Turkey, for example, a country with 24 million people, had only about 750 nurses of whom 12 were public health nurses. Eighty per cent of the population lived in villages and small towns and development of health services had become possible due to the efforts of volunteer groups throughout the country. When the Government established health centres for maternal and child welfare, the Red Crescent Society and the Child Welfare Association developed and supported them. Other services besides clinics were also created by these voluntary groups such as day nurseries, libraries and a maternity home. The efforts for the control of tuber-

culosis were greatly stimulated by the Tuberculosis Control Association, and three rehabilitation centres for tuberculous patients have recently been established after consulting the World Health Organization and obtaining expert advice.

There was also a valuable service in England being accomplished at the village of Papworth. This community had been established by tuberculous patients themselves but was now given some government assistance. Here, patients can undertake part-time work according to their ability yet receive sufficient pay for self support. At the end of 18 months or so, if still unable to carry a full-time job, they can request settlement for themselves and their families in the village. Such a programme made the study group conscious of the general lacks in rehabilitation planning for the tuberculous patient, especially when he could no longer return to his former employment.

Another programme initiated by interested local groups, was a plan for the early diagnosis of cancer by a group of local committees in a French community. Free consultations, to be followed by more specialized examinations when indicated, were arranged. The doctors for this venture were partly paid by the government and partly by these committees.

Programmes receiving no government support at all were illustrated by Alcoholics Anonymous and Cercles Lacordaires in U.S. and Canada. These stress the fact that only the interest and concern of the group can encourage the alcoholic to do something about his problem. He is also encouraged to form a personal friendship with a former alcoholic who has himself been cured and who will help him to rehabilitate himself. Such plans do not deny the need for medical and psychiatric care or for further research. These other aspects and services are being developed under various auspices, but all too slowly.

Some programmes, on the other hand, have been initiated by governments. An example of this in France was a programme of maternal and child health in one district where the Department of Social Security and the Department of Health co-operated to reduce infant mortality. An individualized approach was used with one doctor being concerned, whenever possible, with the care of the mother prior to, and during, her confinement. There was then a clinical follow-up or, in the case of rural mothers who could not travel long distances to city clinics, visits by a social worker who kept in touch with mother and child. The result of this planning was a reduction of the death rate from 32 per 1000 to 22 per 1000.

The difficulty of introducing new services which at first might seem to be culturally unacceptable was noted in two instances particularly. One of these was exemplified by a programme for maternal and child welfare in Madras State, India. In this state of 3.3 millions of people, there was approximately one doctor for every seven thousand persons, and one nurse for 45,000 persons. There was only one hospital bed for every four thousand persons or $\frac{1}{4}$ of a bed per thousand. In contrast, this can be compared with conditions in other countries, e.g., France has one doctor per 1000 and U.S. has one per 700 while the U.S. ratio for nurses is one per 250 of the population. In this district, as in the rest of India, 80% of the people live in villages, 60% of these being children under 15 years and women of child-bearing age. There had been health programmes for some time, but these began to develop much more rapidly when India gained her independence and the people became conscious that these programmes were their own. There had also been a traditional trust in the untrained midwife. This resulted in a distrust of new methods which had to be overcome. As the village communities themselves formed voluntary organizations, the programme received support. Help was given by the Rockefeller Foundation, the Government, and UNICEF, and a programme of popular education was initiated. The result was that infant mortality, which had already been reduced from 160 to 120 per thousand since the achievement of independence, was further reduced to 80 per thousand. Valuable elements in the cultural pattern such as breast-feeding of infants and flexibility of child management were conserved throughout this programme.

A further example of a difficult problem, which is so extensive that only a beginning can be made towards its solution, was given by an Indian physician who had established and directed a highly successful leper colony. With at least one million lepers in India, a tragic situation was complicated by the belief generally held that leprosy was due to sin and that nothing could, or perhaps should, be done about it. In his treatment centre, therefore, this physician had to try to change this attitude and to build up a sense of courage and hope. Good living conditions and good nutrition were as essential to treatment as the new drugs. When these went together, all signs of leprosy would as a rule disappear in 6 months. In this centre, the lepers themselves built their own houses and grew their own food so that government aid for living expenses was unnecessary. One of the great needs in this and in India's other programmes is to encourage trained personnel to work in the

villages where the great majority of the people live. Furthermore, social workers are needed to help the patient re-establish himself in his home where his family and neighbours may still be afraid to accept him even when all signs of leprosy have disappeared.

Another important principle which the group noted was the need to ensure the continuing development of a health programme by being certain that it was rooted in the community. The practice of the Department of Health, Education and Welfare of U.S.A. was noted in this connection since Federal grants were only given when state and local programmes were desired and plans made. This was an illustration on a large scale. On the individual level, it had often been observed that a mother gave better care to her child when she herself felt she was part of all the planning for him. When she felt this, more over, she would then bring her other children for examination and tell her neighbours about the services offered.

A limited programme, which could only fill a temporary need, was illustrated by the army inoculation centres in Korea. These were not planned as the beginnings of a wider service and did not involve gaining the collaboration and understanding of the people themselves. On the other hand, when the Rockefeller Foundation gave grants to help in the development of health centres in the Province of Quebec, Canada, this help was not given until each district requested it and was itself ready to contribute. The result has been the establishment of a growing and valuable country health service.

A possible danger in highly developed health programmes was also discussed. This is a failure to consider the individual and the family or the emotional and social damage caused by separation which may do irretrievable harm especially to the young child. From this point of view, the new possibilities of treating the tuberculous patient in a clinic and at home, instead of in an institution, was a most hopeful development.

Throughout all the reports from various countries, the family approach was stressed again and again in prevention, treatment and rehabilitation, as no patient could be helped unless he was treated as an individual and without also considering and helping his family and gaining their co-operation.

The value of citizen's committees engaged in preventive medicine, such as the National Health League of Canada, which could interpret and support the work of the World Health Organization with its pitifully small budget of 9 million dollars a year, was stressed.

Certain general conclusions were drawn from this study group :—

- (1) Health does not only mean a struggle against illness but implies the complete physical, psychological and social development of the individual.

A health programme will truly merit the name only when these various aspects have been duly taken into consideration.

- (2) Any health programme organized by public authorities, on the basis of instructions from experts and technicians concerned with safeguarding and improving health standards, must take account of private efforts in the community. It is precisely this private initiative, once tested, which has so often been the basis of public programmes and general preventive measures.

Government action, furthermore, will not be genuinely effective without the collaboration and co-operation of each and every member of the community. These individuals, therefore, must be convinced, singly and collectively, of the usefulness of the proposed measures.

- (3) Such a programme on behalf of the community at large must rest upon an ultimate concern for the welfare of the individual and the family. To achieve this ideal, doctors, nurses, social workers, and all the volunteer helpers in this essentially humane endeavour must, in a spirit of familial and social solidarity, work hand in hand to foster this individual co-operation—and this in view of assuring a happier and fuller life for all.

This objective shall have been attained when each of us has made his own the ideal of establishing a better social order in our world.

STUDY GROUP No. 10

MENTAL HEALTH PROGRAMMES

Chairman :

Dr. J. D. M. Griffen, General Director, Canadian Mental Health Association, Toronto (Canada)

Secretary :

M. I. Teicher, Chief Psychiatric Social Worker, Psychiatric Hospital, Toronto (Canada)

(The average attendance at this group was about 100, representing 8 countries).

THE introductory statement by the Chairman pointed out the difficulty of defining mental health and suggested that the appropriate question is not, "what is mental health?", but, rather, "what is mental health for?". The Chairman related the Study Group to the Conference self-help theme by referring to the recent trend away from assuming the role of expert by mental health workers. He also mentioned a reaction against the notion of "guidance". Both these developments indicate an increased reliance on the individual helping himself. This trend poses a problem in regard to mental health education. While the mental health educator is concerned about vast gaps in public knowledge, he is chastened by recent studies which show little movement in community attitudes after exposure to mental health educational programmes. People holding positive attitudes are reinforced but people holding negative attitudes become even more critical after such exposure. Present thinking highlights the error of providing experts and emphasizes the importance of *public participation*, as contrasted with *public education*.

The Chairman concluded his introductory remarks by warning against confusing the self-help theme with some of the popular books on self-help currently in vogue.

A number of different topics was considered during the four sessions of the study group. These represented a great range and variety as was evidenced by the suggested items for discussion. These included :

1. Public education
2. Treatment and rehabilitation of adults and children
3. Preventive work
4. Increases in mental illness
5. Use of volunteers
6. Mental health in schools
7. Mental Health of the aged
8. Research in mental health
9. Practical use of present knowledge
10. Definition of mental health
11. Theories of therapy
12. Qualifications and education of mental health workers
13. Religion and mental health

Only a few of these items could be considered during the Conference, and the time permitted only very brief discussion of any one topic.

With regard to public education, reference was made to various techniques which afforded opportunities for group discussion. Films and plays were suggested as better triggering devices than speeches by experts.

The discussion of treatment and rehabilitation focussed on the question of whether or not social workers define their treatment role because of the shortage of psychiatrists. This would entail their assuming responsibilities which would otherwise be carried out by psychiatrists. There was no resolution of this problem, with some members of the group holding to the view that patients are assigned to that member of the team who is available and interested, while others felt that treatment responsibilities are allotted on the basis of the unique training of each discipline in the mental health team.

Possibilities for preventive work were listed under the following headings :

Local Legislation

Child Care

School Programmes

Programmes for the aged

Early treatment

Rehabilitation programmes

Public education

The question of increase in incidence of mental illness was briefly considered with the question being posed as to whether or not an actual increase had occurred through the years. It was indicated that increases in hospital population were related to increased facilities and to population growth. This question was further complicated by that of defining mental illness so as to know what ought to be included if one were to ascertain increased incidence.

With regard to the use of volunteers, there was some mention of programmes utilizing volunteers with former patients. The problems of selecting and training volunteers were also alluded to.

In the school setting, it was indicated that a fine opportunity exists for detecting potential psychiatric problems and for involving the teacher in the psychiatric treatment programme for disturbed children. It was agreed that the teacher's co-operation is essential.

Reference was made to the increased number of aged persons in mental hospitals. This increase was seen as being related to several factors: industrialization, smaller homes, changing attitudes toward the aged and increased longevity. The possibility of caring for the aged in other than mental hospitals was mentioned. Discussion of the aged was concluded with the assertion that people do not necessarily begin to deteriorate after achieving physical maturity at 20 or 25 years but rather that they are exposed to an ever-widening area of opportunity for social living, with changing emphases rather than deteriorating functions.

Under the heading of research in mental health, mention was made of anthropological studies, of the Peckham experiment, of human development studies and of developing predictive tests.

Utilizing present knowledge in the mental health field was illustrated by the Dutch delegate who described her country's experience during recent floods. Offers to care for children came from all over Europe but were rejected on the advice of mental health authorities, who emphasized the importance of keeping families together. A further illustration of how present knowledge could be utilized in formulating policy was

the visiting policies of children's hospitals. The attitude that parents are nuisances and should not be allowed to visit was strongly deprecated.

The last four topics on the original list could not be discussed in the allotted time. These were :

1. Definition of mental health
2. Theories of therapy
3. Qualifications and education of mental health workers
4. Religion and mental health

The study group concluded its deliberations by recognizing that the breadth of its topic was reflected in the wide variety of questions raised during the sessions.

STUDY GROUP NO. 11

RECREATION AND POPULAR
CULTURE PROGRAMMES

Chairman :

Father Gilles-Marie Belanger, Director, Popular Culture Centre of Laval, Quebec (Canada)

Secretary :

Miss Simone Pare, Laval University School of Social Work, Quebec (Canada)

(The average attendance at this group was 40, representing 7 countries.)

The Group at first decided that culture and recreation are basic human needs and have the common characteristic of being personal and of having their source in man himself. Popular culture is an "art of living" which, in other words, means an experience which enables a man to have a proper understanding of his work and place in society and to work out satisfactory relationships with others.

Social service to groups and community organization is a modern trend in social techniques, which can help people to attain culture through recreation. Group Work is a method of education which aims at gathering people in small groups in order to help them to attain personal development, and to engage in social action in conformity with their personal capabilities. Community Organization, as a process, allows an individual to make an inventory of the resources available in the locality and to use these to meet local needs in the most effective manner possible.

Several concrete experiments were described by members from different countries. The group felt it essential for a community organizer to start from the exact point where the people find themselves and not to impose rigid forms of activity at first because these were successful elsewhere. The group also considered the relative merit of more or

less direct action by the social worker and the individual effort of members of the community on democratic lines.

The conclusion reached was that it is necessary to depend on initiative from an external element, while working with less privileged groups, so as to enable them to exercise their choice between different activities meant to improve their lot. It was also admitted that the gratification of the needs of culture and of leisure might, at the same time, satisfy fundamental needs of an economic and social order. Finally, the group studied the training and equipment of the social worker, including the questions relating to specialized training abroad, refresher courses during the period of employment, training of men specially prepared for recreation work and itinerant specialists sent by the government to certain countries. It was admitted that everywhere the social workers must be assisted by volunteers, who should function under his guidance and supervision.

In conclusion, the Group stated that the real social leader is he who can help people to utilize their own resources, conscious or unconscious, to satisfy their needs, and who favours personal effort.

Where acute problems regarding food, shelter, clothing and health are present, it is obvious that these must first be solved but recreation remains an important leisure-time activity which can be used to educate people and to promote social relations.

The Group unanimously felt that in spite of a difference in the use of terminology by various members, all worked in the same spirit and towards the same goal, taking care to respect liberty and human dignity, while encouraging personal initiative.

STUDY GROUP NO. 12

BASIC (FUNDAMENTAL) EDUCATION

Chairman :

Mrs. Gulestan R. Billimoria, Hon. Gen. Secretary, Indian Conference of Social Work, Bombay (India)

Secretary :

W. A. Dyson, Executive Assistant, Federation of Catholic Charities, Montreal (Canada)

(The average attendance at this group was about 25, representing 8 countries).

THE first step to be taken by the group was to ascertain the nature of Basic Education and experiences of those coming from under-developed areas in Basic Education.

Expositions of the Basic Education programmes and patterns were given by members from or with experience in the Asiatic, South American, Middle Eastern, European, West Indies and North American countries. From the expositions, the group learnt that the basic nature and pattern of Basic Education was universal. The group became fully aware that the people of several areas of the world have a very low standard of living, living under constant pressure of poverty against disease. In all areas, Basic Education is concerned with the social, political, spiritual, cultural and material development of the people and is by no means limited to the problem of illiteracy and the Three R's of formal education.

The group found that, underlying all work in Basic Education, were two basic principles of social work :

1. Self-help
2. Community Organization

A further secondary principle, related to the concept of self-help is the necessity to start the Basic Education process at the level of the

“felt needs” of the people. Success and progress would seem to evolve only by helping the people to meet those needs which were immediately evident to the people of that community.

The participation of the people in any plan of development is essential. At least in the initial period, the first steps taken towards their development must be taken by themselves and using that technical and material aid (if necessary) only at their own request. The welfare worker or organizer is, we might say, the catalytic agent.

Threats to self-help programmes are :

1. A strict & rigid attitude on the part of the religious leaders of an area.
2. A feeling of inferiority on the part of the people to be helped. It is necessary to accept them fully as they are.
3. An attitude towards government on the part of the people that government is to be feared and that little help is to be expected from it.
4. Later displacing machinery, especially in areas of serious unemployment of seasonal nature.
5. Compulsory acceptance of self-help programmes.
6. Excessively enthusiastic community welfare workers and organizers who attempt to force acceptance of self-help programmes.
7. Non-flexible and excessive prior programme planning.
8. Failure on the part of the welfare workers to know the mentality and the values of the people.

It was also noted that one should enter an “under-developed” area with humility and with respect for the wisdom of the ages so intimate to these peoples. Also the group was reminded that social workers are not to substitute leadership but to develop it. The group drew much of its knowledge from the expositions of the delegates from India, Pakistan, Bolivia, Canada and the United Nations.

Two principal trends were visible in the discussions. The first was the total inter-relation of all communal life. Therefore, the approach to progress and change must be slow and careful, and all implications realized. The values of the people must be taken fully into account.

The second was the great need to foster and develop the cultural and spiritual life of the people as well as their material and technical life. The whole man and the whole community must be nurtured to grow. A rise in the material level of existence without a simultaneous awareness and fostering of the cultural and spiritual growth is unwise.

In reviewing its discussions, the group wishes to note the following:—

1. There appears to be a growing synthesis of the various social sciences and disciplines. Considered in their totality and in a cohesive application is found the elements which form the foundation of Basic Education. There is a living unitary relationship between these various disciplines.
2. There must be on the part of social workers everywhere a vital concern to enable people to help themselves if world peace is to be attained.
3. In the basic education process, development of peoples must move slowly and carefully within the cultural context of these peoples, in order to preserve the good and move forward in a balanced manner.
4. The realization of the inter-relation of all the elements of communal living.
5. That among all peoples are the common human characteristics of loyalty, willingness to serve for the common good, desire for respect, human dignity, and the ability to dream of a better life.
6. That the aim of basic education is not only a desire for a higher material living standard, but rather for a fuller and more enriching life.

STUDY GROUP No. 13

CO-OPERATIVES

Chairman :

Begum Viqarunnisa Noon, Lahore (Pakistan)

Secretary :

Stanley Crow, Executive Officer, Department of Public Welfare in Ontario, Toronto (Canada)

(The average attendance at this group was about 40, representing 10 countries).

The following aspects of the Co-operative Movement were discussed : House Building Societies, Credit Unions, Agricultural Credit Societies, Small Co-operatives, Cottage Co-operatives for the Handicapped, and Co-operative Farming Projects as Co-operative marketing of farm products.

The general principles evolved and espoused were :

1. The Co-operative movement is co-operative action for self-help and mutual help.
2. Co-operatives are a means whereby people may learn to adjust and readjust themselves to other people.
3. Co-operatives are a mechanism whereby underprivileged peoples may themselves help raise their economic, social and cultural levels.
4. Co-operatives are also a mechanism for people who are not underprivileged but who wish to raise their economic, social and cultural levels higher.
5. Co-operatives must be shaped according to the requirement of the individual country, the present environment, the economic needs, etc.
6. The size of the co-operative depends on the need for which the co-operative may be designed ; thus a building society co-operative may be large so that advantages of

mass buying may be taken care of. Small co-operatives are more personal and easier to organize, and they make a good beginning for larger co-operatives.

7. Co-operatives are better organized from the bottom than the top as thereby they are more democratic, broader based, and more likely to be lasting and secure.
8. Members of co-operatives need means of participating in the co-operatives' business as through members' meetings, elections of officers, etc.
9. Employees of Co-operative Societies or Departments should be familiarized with various aspects of Social Welfare and the spirit of the Co-operative Movement.
10. As co-operatives are economic measures, they must be organized and run on economic lines, i.e., technical advice must be available and followed.
11. Children should be educated in the co-operative movement so that the movement may continue and expand.
12. Education in co-operative methods, etc., must be available to all, and must be a continuous process. Pre-co-operative education is considered a necessity for the formation of certain co-operatives.
13. Co-operatives should not be encouraged or formed under unsound economic conditions or where success is unattainable or very unlikely, although there is a limited place for purely cultural or artistic co-operatives as in times of unemployment to keep people occupied.

What Social Workers May and Should Do For Co-operatives :

1. Social workers should be thoroughly conversant with the background and function of co-operatives.
2. Social workers may assist in the actual work of the co-operatives themselves.
3. Social workers may advise their clients how and when to join co-operatives and how to participate therein.
4. Social workers should encourage their clients towards thrift so that they might eventually become shareholders in co-operatives.

5. Social workers should encourage co-operatives on general principles, as co-operatives help to remove some threats to self-help such as poor housing, malnutrition, poor living standards.

The Group wished the following recommendation brought to the attention of the I.C.S.W. :

That a statistical inquiry be inaugurated to determine what enterprises of co-operative self-help and promotion of the same there are in the world, either governmental or otherwise. This inquiry should include all self-help enterprises without consideration of their legal form.

STUDY GROUP No. 14

INSTITUTIONAL PROGRAMMES

Chairman :

Mrs. Elsa Wollmer, Royal Swedish Welfare Board, Stockholm
(Sweden)

Secretary :

John L. Brown, Director of Warrendale, Toronto (Canada)
(The average attendance at this group was about 25, representing
7 countries).

DISCUSSIONS were not held around the central theme of Self-help and Co-operation, because institutional programmes generally deal with people who are unable to help themselves and their institutionalisation comes of their inability to do so. Perhaps the co-operation part of the central theme had more pertinence for institutional work.

1. The main issue and primary point of the discussion sessions centred around the problems of Training Staff for institutional work. The question was raised as to whether the time had not arrived when we should develop a new specialization in social work for institutional programmes.

The problem of training staff for institutional work was common to all the delegates present, although some of the countries, namely, Sweden, Japan and England, have already fairly well established training programmes.

It was interesting to note that those countries in which social work specialization was most advanced also were the countries with the least development of training programmes within institutional programmes.

By and large, no countries except England and Japan have specialised training programmes for staff working with the aged, although in the Americas there is developing a widespread interest in the field of geriatrics.

2. A second point of discussion concerned the use of institutions for infant care programmes. Generally speaking, those countries, which

saw the institutional group as a group rather than an over-sized foster family, thought of the institution as a short term placement programme.

3. Generally speaking, the Americas seemed unsure of the place of the institution in the total child welfare services in terms of programmes that now exist. The offshore delegates emphasized programmes in child welfare where the institution played an essential role rather than foster care services.

4. Generally speaking, all delegates seemed to be moving toward the development of short term placement use of institutions.

One session dealt with the problem of programmes for the aged and, generally speaking, the trends in all the countries represented seemed to be developing towards small unit institutions, to be used only if the aged person was unable to be maintained in his own home.

Sweden, after trying foster-home care for the aged, no longer uses this approach ; other countries are still trying to use foster home placements of the aged in the process of initiating these programmes.

VOLUNTEER LEADERSHIP TRAINING PROGRAMMES

Chairman :

Miss Josephina Albano, Head, Section of Social Work, Division of Labour and Social Welfare, Pan American Union, Washington (U.S.A.)

Secretary :

Miss Violet M. Sieder, Community Chests and Councils of America Inc., New York (U.S.A.)

(The average attendance at this group was about 45—60, representing 16 countries).

In examining the role of volunteer leadership in self-help programmes, the group recognized that service of people as unpaid workers offered a fundamental approach to citizen responsibility for meeting individual and community needs. The service of the volunteer was seen as supplementary and complementary to the function of the trained professional social worker. It followed that throughout these discussions emphasis was placed on the value of a partnership of volunteers and professional workers in both public and voluntary agencies.

The experience of rural and urban areas in both highly developed and less developed areas indicated that the use of the social work process offered common values in work with volunteers. Although experience differed as to the income groups from which volunteers were most readily recruited, the common goal was toward broadening the participation of citizens from all occupational, professional, religious and social groups, regardless of economic status.

Definition of a Volunteer

“A volunteer is a citizen with a sense of responsibility who gives willingly and freely of his time and skill in corporate effort to help others.”

Why have volunteers ?

The value of volunteer service is that it :—

1. Offers an opportunity to exercise the responsibilities of citizenship.
2. Extends the services of the professional staff.
3. Permits experimentation with new projects and programmes.
4. Serves as a liaison between the agency and the community interpreting each to the other.
5. Encourages both financial support and use of services.
6. Develops the character of the individual volunteer.
7. Identifies new leaders in the community.
8. Volunteers can, under some circumstances, relate to people more easily than professionals and can make a special service contribution, by virtue of the voluntary nature of their work.

Volunteer Tasks

The group identified three major areas in which volunteers may serve effectively :

1. As administrative volunteers with responsibility for policy making and financing.
2. As direct service volunteers working in programmes of family and child care, recreation, health and education.
3. As community organization volunteers working to solve community problems of creating services to meet current needs or to tackle basic problems such as housing, sanitation, etc.

It was recognized that often these aspects of volunteer service are inter-related and the same volunteer may work in more than one area. It was further agreed that volunteers should be assigned to tasks suitable to their training and experience ; and that no specific jobs could be labelled for volunteers only, or paid staff only. Assignments should be fitted to the needs of the organization and the abilities of the volunteer.

Recruiting Volunteers

The question of how volunteer leadership may be recruited brought out the following generalization : All methods for recruiting people

are means of motivating people toward something which both meets their own needs and the needs of their fellowmen in the community.

It was agreed to place emphasis on methods of recruiting volunteers as community organization workers since this area is most closely identified with the concepts of "self help" being discussed at this international conference.

The following methods were identified :

1. Volunteers should be recruited in relation to a recognized and specific need and not in general terms or in relation to overwhelmingly tremendous problems in which they cannot visualize their personal contribution of service. However, to hold the volunteers they must be helped to see the relationship of the small task to the larger objectives.
2. Draw volunteers from the group which has the problem. People can be brought together around crises, situations ; or they may come together for discussion of their long term problems or needs. Leaders can be developed as the group tackles specific and compassable projects from whose success they draw courage to move to greater problems.
3. People will volunteer when they have been helped to recognize their needs through educational and cultural programmes, through which they learn the facts about the needs and see ways to tackle the problems.
4. Key leaders in the community can help identify potential volunteers who may be recruited for special assignments.
5. Personal friendships and connections are sometimes useful as a beginning step to interested groups in volunteer service but should not be the only source of volunteers.
6. Organized groups such as religious organizations, social clubs, fraternal bodies, civic organizations, labour and industrial groups through their membership groups serve as a good source for volunteer recruits.
7. Recruiting from economic, geographical, social, or vocational groups most affected by a service or a problem offers a logical resource for volunteers.

Throughout the discussion, the point was emphasized that we must appeal to the higher motivations of mankind ;

to the goodness in human nature and the natural urge to work for others, and not rely alone on the self interest motives of the individual or the community.

Qualities of Volunteers

The group agreed that volunteers should have a combination of some of the following qualities : a sense of responsibility, enthusiasm, conviction about a cause, willingness to take training and be supervised, ability to be non-partisan and objective, and a sense of humour.

Effective Use of Volunteers

The group discussed how the time, means and capacities of volunteers may be used most effectively. It was agreed that :

1. We should use people drawn from all economic and social strata in the community according to their capacities. A project of community-wide interest is a good way to achieve this objective.
2. A central volunteer bureau helps to bring together the people with skills and interests and the organizations needing volunteer service.
3. Neighbourhood projects offer an opportunity for finding volunteers and developing their leadership talents in work of direct interest to them. The best approach is to start inexperienced volunteers on projects in which they can have success and then move on to more complicated jobs.
4. We need to work with agencies and organizations using volunteers to assist them to set up conditions of training and supervision which will make volunteer service satisfying and attractive.
5. Need to spread volunteer jobs among more people—not overload one small group. Young executives and married couples have served successfully as volunteers as have retired workers and employed people in their leisure hours.

Training Programmes

There is a need to train volunteers because :

1. Training prevents waste of human energy—one can do the same job better and in less time with training.

2. Training helps volunteers perform successfully thus assuring satisfaction in the job which helps to prevent rapid turnover.

The objectives of training are :

1. To develop special skills.
2. To relate the specific volunteer job to the overall work of the organization and of the organization to the needs of the community.
3. To help the volunteer interpret the work of the agency, through knowledge not only about the agency programme, and how it is financed, but also about the basic principles of social work which guide its policies.
4. To help the volunteer involve his whole person in the work and to fulfil the group and national aspirations of the people.

Content of Training for volunteer leaders :—

1. Orientation to community problems and the ways in which the social work organizations meet them in the community. This training can be given to all volunteers on a joint basis by a community co-ordinating committee or an agency such as a Community Council or a Volunteer Bureau.
2. Specific information about the programme and purpose of the organization, in which the volunteer will work, is best given by the agency.
3. Training for the specific job would be given to all volunteers doing the same task either by a particular agency or by a central training committee serving all organizations offering a programme with this special skill.
4. Training about the basic principles of social work which are common to all fields of service is important if the volunteer is to be able to carry his responsibility as an interpreter of social work in the community. This is given in some countries by a School of Social Work or by a Community Council.
5. Training on the job is important to develop the maximum potential of the volunteer and to assure his growth and development as an individual and as a responsible citizen. This suggests the importance of supervised volunteer service.

Methods of Training

The method used for training should be determined by the particular needs of the individual and the group in terms of their background, experience and knowledge. In any event, it is well to combine factual information with practical experience on the job; active participation of the group should be enlisted to the extent possible, in all phases of the agency's work as part of volunteer training. It is well to remember that timing is an important factor if information is to be absorbed. The various techniques which may be employed in different combinations are as follows :

1. Formal lectures to groups.
2. Informal small discussion groups for finding and developing leaders and for relating knowledge to special problems.
3. Supervised experience on the job which may include recording depending upon the volunteer's task ; and periodic evaluations of the volunteer's work.
4. Participation in staff conferences.
5. Observation of the work of others.
6. Attendance at national and local conferences.
7. Reading of social work and related literature.
8. Use of visual aids—films, slides, graphs, etc.
9. Exchange of ideas between volunteers with different types of jobs to build understanding of the total work of the organization.

Professional and Volunteer Relations

For our purposes, it is important to distinguish between the paid worker and the professionally trained worker. It is recognized that in most countries there are many people paid to perform social work tasks, who are not equipped by professional training to give the kind of supportive help to individuals and groups which releases their greatest energy for self-help. Our discussion considered relations only of the trained professional and the volunteer. In this connection, we identified the following points :

1. The maximum value of service by either professionals or volunteers is dependent upon a good teamwork relationship.
2. The professional's attitude towards the volunteer, and the volunteer's attitude towards the professional, must reflect mutual respect and acceptance of a partnership in a joint

community enterprise, and in no instance assume a superior—inferior role but with rather a spirit of humility. This should be included in the training of professionals and volunteers.

3. Teamwork is dependent on clear description of the duties, responsibilities and privileges of each job to be done by the service volunteer ; and on a clear understanding by administrative volunteers of the role of boards and committees for policy-making and delegation of authority for administration of the agency to the staff.
4. Clearly defined administrative lines of responsibility should be charted for each staff member, both paid and unpaid.
5. A specially designated supervisor of volunteers facilitates teamwork.
6. To build staff morale, it is important to have informal conferences and social affairs on a planned basis.
7. In community organization programmes, the volunteer leader should carry the major responsibility as spokesman, interpreter, and chairman of meetings looking to the professional as a consultant.

Volunteer—the Responsible Citizen

Social services under either public or voluntary agencies are dependent upon public understanding for their support and use. Volunteers, serving on boards and committees in the operation of the services and in community organization activities assure that programmes are kept sensitive to the needs of the community. This in the truest sense is self-help. Volunteer services offer a primary opportunity to people to exercise their privileges and responsibilities as citizens and to grow spiritually and emotionally.

STUDY GROUP No. 16

PROFESSIONAL LEADERSHIP TRAINING PROGRAMMES

Chairman :

Charles E. Hendry, Director, Toronto University School of Social Work, Toronto (Canada)

Secretary :

Miss Eleanor French, Y.W.C.A., Toronto (Canada)

(The average attendance at this group was about 70—80, representing 17 countries).

Introduction

The sessions began with the chairman emphasizing the fact that a re-evaluation of the programmes of Schools of Social Work is now going on in many parts of the world. This is natural in view of the rapid growth of such schools, now numbering more than 400, themselves a response to the unprecedented expansion of social services everywhere. The sessions ended with the assertion by one of the most widely travelled delegates that the spirit of self-questioning within the profession is more marked today than at any time in her twenty years of experience in social work. "This is good", she asserted. "In it we have a basis for working together in the future."

The study group was essentially an experience in re-evaluation, within the context of the conference theme—*Self-Help and Co-operative Action*, and using it as a major criterion. The discussions are summarized not chronologically but topically, in terms of questions and the partial answers given within the limited time, other questions raised, and a clarification of certain terms frequently used by the group.

Questions and Answers

1. *To what extent is social work education adequate and appropriate today, in view of the differences of economic levels, technical resources,*

cultural patterns and self help and community development in different countries ?

Some delegates from countries such as the Philippines, Pakistan and the U.S.A. felt strongly that present social work education in the western countries is not adequate or appropriate for countries in the East because of the difficulty and even impossibility of transferring its terminology and ideology into a culture so very different economically and socially. Such attempts lead only to frustration.

Others disagreed. A delegate from Italy believed that the basic principles of the discipline of social work are universal and can therefore be adapted in other cultures and situations if able and mature students are selected for study abroad. This conviction was shared by a delegate from India who felt that social work as an applied science, whatever its origin, belongs to all countries and cultures. However, it cannot be exported "ready made". Students must learn why social work in a country has developed in the way it has ; and must be able to choose, throw out, and adapt in the light of the particular needs of their own country and culture.

A Canadian delegate pointed out that the same problem exists not only between countries but within a single country, as for example, between rural areas and the more highly developed urban centres.

2. To what extent are the three phases of self-help, as interpreted in Dr. de Jongh's address—creating the conditions for self-help, training for self-help and giving enabling help—present in social work education ?

A delegate from India pointed out that Schools of Social Work in India were started with trained but inexperienced people rather than experienced untrained workers. The two most important factors were the belief of their staff in social work and their courage and determination to do the job.

The Philippine delegate stated that social work is a helping profession. We cannot expect hungry men to help themselves with their other problems. Therefore, social workers need to help men overcome the conditions of life which produce poverty and social work education must recruit people who can help people help themselves.

The group agreed that it was important for students to have the experience of being helped. The Schools must concentrate on Administration and Group Work for both public and private agencies to enable recipients of help to participate as fully as possible in their own help.

3. *What are the obstacles to adequate and appropriate social work education ?*

1. Defective education of students in their
 - (a) understanding of themselves, their needs, their need for help, their own culture;
 - (b) having been taught to do for themselves but not think for themselves.
2. Question of "authority" and its effect on the teaching of Social Work in different countries—cultures.
3. Waste in failure to have students use their own experience, resources, capacities and responsibilities for their education.
4. Too great emphasis on psychological and case work as compared with sociological. Inability to understand economic and social changes and their impact on people's individual problems.
5. Lack of understanding on the part of the community as to the real meaning of social work, e.g., unemployment of trained social workers in some countries.
6. Inability to interpret services in non-technical language.
7. Indentured service for students.
8. Loss of—
 - (a) a degree of idealism that seems to accompany social work education;
 - (b) sympathetic, warm hearts;
 - (c) common sense.

4. *Why do students of social work lack a sense of social responsibility? Why are social workers often reluctant to work in places where there are insufficient resources? Why is there not more emphasis on social action in social work education ?*

The emphasis on techniques and methods, and the involvement of students in methods and techniques in Schools of Social Work sometimes seems to result in students losing the sense of social responsibility. The attempt of Schools to help students realize that idealism, common sense and sympathetic understanding are not enough, but must be coupled with the principles and skills of the profession, sometimes results in students thinking that it is only the methods and techniques that are essential. One of the difficulties here is that many students leave the

Schools of Social Work before completing the full course. Having recognized their own responsibility, those responsible for social work education do well to remember the sad truth that social workers have no monopoly on a lack of social responsibility.

While the reluctance of some social workers to work in places where the resources are few was regretted, and was seen as a possible defect in the education received, the rebellion of students against inadequate conditions of work, including salaries, was recognized to be in many instances a form of constructive social action.

5. *What changes in social work education would be desirable ?*

In addition to changes implicit in the answers to other questions, the following were explicitly stated.

Specific suggestions

Select students who are mature enough to be able to adapt the learning from the Schools of Social Work to the particular situation into which they go, despite its cultural or other differences.

Have students coming abroad for study begin their social work education in their own country in order to understand the cultural setting for their work and its particular problems and needs.

Provide students from other countries with more comparative study, and with field work which takes more fully into account their future needs.

Send staff *from* countries where social work has been more fully developed rather than bringing students to such countries.

Some underlying principles

Because the social work needs in the various countries demand workers of such different ranges of skills—from the worker in a country like India who may be called upon to deal with everything from starting a nursery school to aiding victims of a famine, to the highly specialized workers in an urban area in a western country—there can be no one answer to essential content for social work education. The answer must be in terms of the needs of the country, the culture and the kind of situation in which a person will be called to work. If the needs are general, as in countries or parts of a country where social work is developing and the resources are limited, the training will need to be general : if the needs are specialized, as in countries or parts of countries where social work and resources are highly developed, the training will need to be correspondingly specialized.

Social work education can develop soundly only if field work practice is sound : the two must go hand in hand. When the present gap between the two is closed some of our problems will be automatically solved.

In trying to adjust curriculum to meet the needs of various countries and areas within a country, let us remember that only those who have mastered the disciplines and principles of their profession can claim to be educated professionally.

6. *Can leaders be trained, or are people born leaders ?*

Every profession would like to have leaders. The professions do not agree on how people are trained for leadership. In social work we do agree that for leaders we want persons capable of friendly relations with people, and with a degree of maturity which will enable them to deal with reality.

If a person is not a natural leader, it is not certain whether training could make him so. If he is a natural leader, however, the possession of social work skills will make him a very good leader indeed.

Other questions raised

Although some of these questions were touched upon in dealing with others, they were not faced directly because of the limitations of time.

What are the respective roles of Schools of Social Work and Agencies in implementing objectives of Social Work ?

What is the place of international exchange in estimating new needs and new developments in social work ?

What are the implications of these questions for recruiting, research and the training of supervisors ?

Clarification of terms

Self-help is a central and basic idea in social work. It is not new ; it is the age-old practice of helping people help themselves. In choosing it as a Conference theme, and in giving it emphasis, we are trying to find new methods of working out an old principle. Self-help includes, in Dr. de Jongh's words, planning or creating the conditions for self-help, training for self-help and giving enabling help.

Social casework is neither a bag of tricks and hence a *bête noir*, nor is it the whole of social work. It is one of three basic methods within social work, the others being group work and community organization.

Social case work involves scientific knowledge and a systematic body of skills and techniques. Application of this method must be in such a way as to relate to the attitudes and culture of the country in which it is used.

Under-developed area—An inaccurate and hence objectionable term—suggested substitute—pioneer area.

It was agreed that no country has a monopoly on under-development. In the most highly developed countries industrially, there are under-developed areas.

Strong objections were raised by some of the group to the term. To one of the delegates from India the term is undesirable because of its inaccuracy and the consequent need always to qualify it.

To a delegate from England the term is objectionable because of what the converse implies so far as social work is concerned. In her view, the world can be divided into three groups :

- newly developing areas ;
- slightly developed areas ;
- ossified areas, stirring in their sleep.

In the more developed areas, empirically developed methods in social work have come to a point where they are codified. Here, it is shown how these countries are caught between two worlds. What is needed is beyond the frontiers of human knowledge. This is demonstrated in the area of community development. Social work is one common process resting upon one body of scientific knowledge. What is failing us is a new body of scientific knowledge in relation to perceived need. For example, how do you perceive and guide social change and how do you deepen and enrich the life of the individual through social change ?

It is in the newly developing areas that the greatest advance can come in new understanding and in further developments in this immense new potential which we have in social work.

Conclusion

The sessions concluded with the following quotation from Jacques Maritain contained in the report of the British National Committee : "*To act for* belongs to the realm of mere benevolence. *To exist with* or *to suffer with*, to the realm of love in unity."

LABOUR UNIONS

Chairman :

M. Jean Nihon, Chairman, Belgian Committee of Social Service, Brussels (Belgium)

(The average attendance at this group was about 25, representing 8 countries.)

The group listened, at first, to a short discourse from its President, M. Jean Nihon. The discussion which followed thereafter enabled the group to draw the following preliminary conclusions :—

- (a) That the trade union is an organisation in which any worker is free to become a member.
- (b) Before becoming a member of a union, the interested individual must acquaint himself with the objects and programme of the organization. The choice, which he must make, must not be left to chance, but must be made by him with full knowledge and responsibility.
- (c) The membership of a trade union is not merely a matter of personal contract, but is a manifestation of professional solidarity and also an expression of human solidarity.
- (d) The members of a union must pre-occupy themselves with problems concerning the education of the worker-members and the role which they have to play in the economic and social spheres. Jointly, they must try and prepare the militant members for taking up responsible positions.
- (e) It is essentially through this work of education that trade union action can reap the benefit of social action.

The study group next decided to discuss the objects pursued by trade unions and the means employed to reach these objects.

Delegates from Canada, India, Egypt, Great Britain, France, U.S.A. and Belgium reported on what was being done in their respective coun-

tries. Out of these various points of view and the discussion that ensued, the following conclusions were drawn :

- (1) The organizations in question are made up of different types of members : some are made up of leaders of big business concerns who look after the interests of the directors ; others are made up of workers and have as their object the improvement of conditions of work and the welfare of their members.
- (2) Having taken for granted the fact that these organizations concern a great number of workers, their efforts to improve their lot were considered next. By means of propaganda, collective discussion and conventions, the unions try to obtain for their members shorter hours of work, better wages, greater security, guarantees against arbitrary decisions of the bosses and other advantages. At times, when disputes cannot be settled, recourse may be had to conciliation and less frequently to arbitration ; strikes which are the ultimate manifestation of power also play a role in seeking a solution.
- (3) The unions are, as a rule, forced to take the help of political action groups to bring some of their legitimate claims on the statute book. This support is sought either by coming to an agreement with a political party, or else by appealing to the Government. This particularly happens when there arises a question of compensation for accidents occurring during work or for sickness due to conditions of work or for extending social insurance, etc.
- (4) The expansion of union responsibilities is necessarily connected with the strength of its membership. In order to meet the diverse needs of their representation on different committees and councils, the unions are forced to take interest in many aspects of social service.
- (5) These practical tasks are in the form of different kinds of social service, either in the unions or in business concerns, or in social agencies or institutions, public or private. They are performed by inviting delegates from unions with different qualifications, but able to cope with different kinds of responsibility.
- (6) The many-sided activities of the unions, in a number of countries, have brought them political importance. Hence,

in their efforts regarding the education of their members, they increasingly attempt to include the study of civics.

- (7) The unions, in some countries, entrust to organizations that cater for the education of the workers, the work regarding the formation of unions. Numerous others undertake this work themselves. For this purpose, they have founded specialized educational services and in some instances even workers' colleges.

Regarding the part played by International organizations in the field of labour, the President gave some idea about the nature of such big international organisations. He explained what is being done by the International Conference of the Free Syndicates (CISL) and by the International Confederation of Christian Syndicates. He also explained briefly the purpose of world organizations such as the I.L.O., the UNESCO and the Economic and Social Section of the UNO.

Delegates from India, U.S.A., Canada, France, Belgium and Egypt explained what the above organizations were doing in their own countries, and then the President drew from the debate the following conclusions :—

- (1) The international labour organizations, without their yet being recognised by all national unions, play a necessary and important role ; by giving information to the workers, by encouraging and co-ordinating their work on a world scale, they increase their efficiency and their sphere of influence.
- (2) These organisations can never give too much attention to all the problems which workers have to solve to improve their conditions of life. It is by enlarging the workers' knowledge and by making them conscious of trade union practices that they must set about their work.
- (3) The big organizations like the I.L.O., UNESCO, the Economic and Social Section of the UNO also render great services ; they will achieve more by making their intervention flexible, by timing this intervention better. They will succeed in a greater measure, if their programmes of technical assistance are better studied and better adapted to the needs of the recipient countries.
- (4) The statements of these interventions must be made with a view to their practical application.

- (5) The exchange of social workers should also be encouraged.
- (6) In the complex interplay of the big trade union organisations and the above-mentioned international institutions, it is necessary that each nation be treated as a definite entity with its own pattern of culture and needs.
- (7) All must bear in mind that these institutions are there to serve them and their value will depend on the men who control them.
- (8) It is in this conception of group solidarity that self-help needs must find a place.

MIGRANTS

Chairman :

Miss Evelyn Hersey, Technical Co-operation Mission, U. S. Embassy,
New Delhi (India)

Secretary :

Miss Evelyn Horan, Department of Veterans' Affairs, Toronto
(Canada)

(The average attendance at this group was about 50—60, representing
13 countries).

THE Study Group opened with a consideration of the entire subject of migration, emphasizing the fact that migrations of large and small groups have been known to occur since before the dawn of history. Most of Europe, and indeed parts of Asia, like India, are the results of many succeeding floods of migrations from other parts of the world. In more modern times, we have countries like Canada, the United States, and countries in South America, that have been created by migrations of people from all over the world.

In more recent years, we have witnessed very dramatic and painful movements of peoples from across one or more national boundaries in each of the countries represented in this Group. We have also had migrations of labourers within national boundaries. All of these movements of peoples have created social, political and individual problems, with which social work has concerned itself.

The Group assembled represented agencies which have participated in the various stages of this migration. Part of these migrations has been voluntary. In these cases, the migrant has made his own personal plans, made the choice of the country to which he was going, and arrived on foreign shores with a full determination to build his life anew in the receiving country.

The second group of migrants, however, is represented by the modern "refugee" and "escapee", who has been forced to flee from

his original home, often encountering great dangers. Some of this group, like those who fled from Pakistan to India, and India to Pakistan, arrived immediately in the receiving country. Others fled to a second country, only to find it necessary to move again to a third country.

The workers represented in the Study Group have had experience with "escapees" and "refugees" on their arrival in the first receiving country, and were interested in discussing how one could help these "refugees" in this interim period of preparation for the second migration to the final receiving country.

Other members of the group had had experiences in handling the technical difficulties of the actual movement of people from one country to another. The larger number of members of the Group, however, was interested in discussing methods of helping newly arrived people in the country of final settlement.

Representatives in the Group from various countries gave some statistics regarding the going out of or coming into countries. Canada has received over a million immigrants since World War II. India has received many millions. In Puerto Rico, people leave the country. France received displaced persons from Germany, Italy and Austria after World War II, and 400,000 from Spain in 1939 and 1940, of whom 100,000 (Spanish) remained. Bolivia needs immigrants. They have not sufficient population and are not receiving many. Brazil last year received 70,000 Portuguese and 50,000 Italians. 20,000 came by Government schemes and 3,000 from Europe were established by Catholic Groups. Greece received 50,000 displaced persons this year from Rumania, Yugoslavia, Bulgaria and Albania. Mostly all are of Greek origin. 100,000 left Greece last year. Germany has a "double barrel" problem. They have eleven million refugees from lost territories and three million from Occupied or East Germany. On account of economic considerations, they are urged to leave Germany for other countries, but there are 200,000 displaced persons left in Germany of the so-called Hard Corps Group, that is, the aged and the ill, who would be a burden on the receiving country and whom no one will accept.

The Group was interested in discussing how the principle of self-help has operated and can operate in these various situations. It was obvious to the Group that a period of psychological help was necessary, often before these hurt and sometimes shattered people could gather their strength and make the first steps towards self-help. The importance of warmth and understanding on the part of the person who wished to help was emphasized. The great aid of the power of being able to

listen and to really understand the pain and struggle of the individual's previous experiences was discussed. The time element was discussed. It was emphasized and re-emphasized that this healing process and the gathering of strength within the individual took differing lengths of time, and that impatience on the part of the worker might impede this process.

Another deterrent in freeing the individual to help himself was sometimes the worker's own over-emphasis on self-help, perhaps as an escape from taking the responsibilities which the worker himself had to take to change the environmental, or legal, or practical blocks so that the individual could move forward on a plan of his own.

The Group decided that one of the functions of the worker was to realize and accept areas in which outside help must be given, as well as areas in which self-help could function. Instances were given where a worker expected the individual to decide for himself in situations where he was either completely blocked by circumstances or by his own psychological attitude.

The use of illustrated material was presented from various parts of the world ; India—a camp in Germany and one in Poland—and local situations in Canada and the United States.

At this point in the discussion, the importance of linking the principles of self-help with co-operative action was emphasized. It was agreed by the whole Group that no person could be helped to a wholeness or adjustment without the operation of the principles of self-help coupled with co-operative action.

There was a lengthy discussion on the functioning of various agencies and their various methods of helping in adjustment of migrants. It was felt, however, that all these agencies, no matter what their particular function, should use both of the above principles.

The Group spent some time discussing legal barriers imposed by the immigration laws of various countries to the sound movement of migratory groups. One member of the Group suggested that the Group try to lay down certain principles which they felt should be followed by all countries to ensure a sound plan of migration.

Reference was made to the principles laid down by the study of the United Nations, and by the recommendations of the group of non-governmental agencies to the United Nations.

The Group felt that every opportunity and safeguard should be set up to see that families were not separated. A long discussion followed as to whether the bread winner should arrive first to secure employment

and housing for his family, before the rest of the family were brought to the new country. Some workers brought out the fact that in many cases the man needed the encouragement and comfort of the presence of his family even from the first day of arrival. This speaker also pointed out that it sometimes made for greater solidarity in the family if they faced the first steps of adjustment together. The practical aspects of the bread winner's greater mobility without family ties was also mentioned. It was decided that each situation should be considered on the basis of the special needs of each family group. If sufficient planning time was allowed, it might be possible for the person who was planning migration for the group to study and ascertain whether the family should be sent as a unit in the first instance, or whether the bread winner should precede the others.

A second principle was discussed at length. All of the Group finally agreed that if a country admitted a newcomer into its midst, this individual should have the same rights to qualify for opportunities to earn his livelihood as those given to older residents.

The problems of finding opportunities for new coming professional people were discussed.

The Group were unanimous in their feeling that any help in the adjustment of migrants in the country of re-settlement, the services of the professionally trained case worker, group worker and community worker were all needed. They were also unanimous and emphatic about the need of including the co-operation of interested citizens and community groups. All these services are necessary to complete the final adjustment of the new comer. Therefore, in thinking of leadership, one must consider not only the trained social work personnel who are dealing with migrants, but also members of the community. The same kind of understanding and acceptance is needed by all concerned. Therefore, the responsibility of an agency interested in migrants goes further than the agency itself. Interpretation through all types of media to the whole community must be one of the functions of those interested in migrants. The fears and prejudices of the community must be approached with understanding, and a positive interpretation of the values of migration and of the new comers to the community should be given.

In the concluding section, the Group considered the process of total adjustment of the newcomers. Again, they considered the period necessary for the individual "refugee" to gather his strengths and complete the healing process caused by the old lacerations and pains of being

torn away from his original roots. In this process, all of the agency resources and community resources should be brought into play.

Repeatedly, the Group emphasized the fact that the migrant is a person and the approach to him should be as a whole person. The goal should be making of him a whole person and enabling him to use his strengths toward self-help and to participate in a co-operative way in the new community. The Group were reminded that in the transplanting of an adult plant or a tree great care was taken not to injure the roots and that some of the original soil was, if possible, kept around the roots of the plant. The next process is to place the plant in the new environment. The roots themselves will then gain nourishment from the old transplanted soil and also from the new soil. Only in this way can one have a healthy-growing, unblighted tree.

FAMILY ALLOWANCES

Chairman :

Paul Leclerq, Director-General, "Editionales Sociales Françaises",
Paris (France)

Secretary :

Miss Kathleen Morrissy, Department of National Health and
Welfare in New Brunswick, Fredericton (Canada)

(The average attendance at this group was 15, representing
4 countries.)

The President reminded the members that in the matter of Family Allowances, three principal tendencies are found in different countries of the world and that these were adequately represented in the study group :—

- (1) Those countries which either voluntarily or forced by necessity, do not have any family allowances.
- (2) Those which have established a state system.
- (3) Lastly, those which have, like France, instituted an autonomous system, controlled by the State, and well-balanced by an important social action group.

After briefly explaining to the members the functioning of the French system and showing that it leaves a large field to self-help and co-operation, the President asked each member to explain his point of view.

The representatives from India explained that in their country, family help was still left to private initiative. Powerful communities collected funds, received legacies and foundations, and distributed these allowances to the poorest families. The delegates from the U.S.A., and especially Mr. Friedlander of California, pointed out that their constitution was federal and indicated that whatever might be the personal preferences of social workers, it did not seem possible that the system of family allowances in the U.S.A. would be introduced for a long

time. The Americans were of the opinion that each one must take his chance and that the optimists, who raised large families, needs must display the same optimism as regards success in life and the rearing of their children. They mentioned that only some big industrial concerns in Eastern United States contributed family allowances to their workers.

Mr. Curry, Director-General of Family Allowances in Canada, explained the federal system of family allowances distributed to the whole population in which allowances increase with a corresponding rise in the age of children, but he pointed out that every social action was excluded from this federal service and continued to be dependent on the Provinces and on private charitable works.

After some useful remarks by M. Desmottes, of the Ministry of Public Health and Population (France), the President was able to get all members present to agree to stressing the necessity, in the case of those countries where the family allowances obtain, of teaching the families to help themselves ; and in those countries, where the problem of encouraging births does not exist, family allowances would at least play a useful part in helping with the education of the children.

ADOPTIONS

Chairman :

Mrs. Florence Brown, Executive Director, Louise Wise Child Adoption Centre, New York (U.S.A.)

Secretary :

Miss Ruby Mckay, Superintendent of Child Welfare in British Columbia, Victoria (Canada)

(The average attendance at this group was about 75—80, representing 11 countries.)

ADOPTION was found to be far more prevalent in the North American countries than in other parts of the world, and in these countries the majority of the unmarried mothers place their children for adoption. In a number of the other countries, at least 75% of the unmarried mothers keep their children. It was also noted that there are differences with regard to the age at which people may adopt, and in most European countries they must be over 40 years of age and childless (in some countries they must be 45—50), while in the North American countries the emphasis is on placement with younger adoptive parents, often under the age of 35.

In the Netherlands, formal adoption does not exist, except in a modified way by foster parents who have boarded children for a long period, and unmarried mothers keep their children or place them in foster-care. In India, within the Hindu community, children are adopted to secure religious benefits. The illegitimate children in India and in some of the other nations have no status and are not placed for adoption.

Our discussions dealt with a description of the practices in the various countries and also included inter-country placements. The interest of the group moved from learning about the different attitudes and procedures to a very real concern for the unwed mothers and the children born out of wedlock in all nations. In accordance, our group wishes to make the following recommendations :

1. It is recommended that the I.C.S.W., as a consultative body to the Economic and Social Council and the Social Com-

mission of the U.N., request that these bodies undertake studies of the present legislation and practices in adoption in countries throughout the world, with a view to creating for the adopted child of either legitimate or illegitimate birth, a legal and social status, through legal adoption, comparable to that enjoyed by the child born to his parents in wedlock.

2. And further that the I.C.S.W. recommend to its National Committees, that they undertake to develop means within their own country, to interpret the need for the status of the adopted child to be as set forth in recommendation number one above, and to take such action, as committees and as individual members of the International Conference of Social Work as may be necessary to achieve this desirable status for the adopted child through legislation, in respect to both legitimate and illegitimate children. It is further urged that in order to implement this recommendation, the National Committees explore the possibility of obtaining through legislative action, legal recognition of adoption in those countries where such legislation is presently absent.
3. That the I.C.S.W. recognize that inter-country placement of children has become a social phenomenon and will continue as long as there are children throughout the world who need adoptive parents and homes but cannot be readily placed in their own countries. Therefore, it is recommended that the I.C.S.W. concern itself, through its national committees and in its relationship to the bodies of the United Nations, to safeguard the interest and status of a child transferred from one country to another for adoption. Since social implications of inter-country adoptions are more hazardous, services of competent social agencies and groups need to be enlisted and developed to assist and protect parents and the adoptive child in their new relationships, and sound emigration and immigration procedures and legislation be developed.

It is our sincere hope that the Executive Committee of the International Conference of Social Work will give serious consideration to these recommendations, and this group would also recommend that a study group on adoption be included at future International Conferences.

CLOSING PLENARY SESSION

George Haynes, President :

Ladies and Gentlemen; it may be better if I explain to you what is going to happen. As you look at the platform and see all the distinguished people, I want to reassure you that they are not all going to speak but some of them are . . . and if I follow my luck I hope that we shall be free to allow you to go home or wherever you do go by quarter past ten. . . . I expect you have seen one of these before (showing his gavel); this, you may not believe it, was presented to me by the Philippine delegation as an example of self help from the Philippines. . . I hope I may not have to use it but I exhibit it so that my colleagues at the back can take good notice of it.

Now I want this evening on your behalf to express thanks to a number of our Canadian friends for the perfectly wonderful work that they have done in preparing and holding this conference and I am going on your behalf to ask my good friend Mrs. Wong from Korea, a little bit later, to make one or two presentations on behalf of the permanent committee of this conference. Afterwards, I am going to ask certain people, whose faces by now if not their voices will be familiar to you, to tell you what they in the conference hope to take back with them, and they are going to do that difficult task in a period of not more than five minutes. If they take more than five minutes, then the self help from the Philippines goes into action.

Following that, we are going to ask three of our members if they will attempt the extremely difficult task of presenting to you a synopsis, a survey of the open study groups which have been held during the week. That is a very difficult task and I am sure that we shall encourage the speakers all we can to perform that difficult assignment which I have given them; and then finally I propose myself, if you will allow me, to say a few words in conclusion, and then finally if Dr. Charles Peaker is still with us at the organ, I suggest that we close with Auld Lang Syne.

That is the programme and that is what we have to achieve in the space of an hour and three quarters or so. Now I want in the first place to thank our organist for coming with us this evening. We were delighted that he was able to do it and at the same time I think this must

be my first task to thank the University of Toronto and especially President Smith for their great courtesy and kindness to us during the whole of this week. I want to say that we have really had a splendid time here. We have felt at home. There have been no burdensome or troublesome regulations that I am aware of and I hope you have all been very good boys and girls and that when I see President Smith, I hope tomorrow, all will be well. We are indeed grateful to the University of Toronto for allowing us to use this lovely campus. (Loud applause). And I want to couple with the name of President Smith the Warden of Hart House, Mr. McCulley, who has been a tower of strength to us through the whole week. (Loud applause).

And now it is my very pleasant duty to invite my collaborator Mrs. Wong to assist me in making one or two presentations on your behalf. And the first is to Mrs. Kaspar Fraser, who is the Chairman of the Organizing Committee which prepared all the intricate, involved local plans and steered everything clearly before we arrived and then, together with her many colleagues, has been so kind to us ever since. One would have liked to have asked her colleagues, members of the committee and all who helped, to file across this platform this evening so that you could thank them—half the population of Toronto—and enchanting as that spectacle no doubt would have been, we just have not got the time for it this evening, and so I am going to ask Mrs. Kaspar Fraser if she will accept for herself and for her friends this token of our appreciation. May I say this one last word to her—a definition of a perfect guest—well the perfect guest is one who makes his host feel at home. I hope that Mrs. Fraser has been feeling at home all this week. (Loud applause).

Mrs. Fraser (Canada):

Mr. Chairman, guests and friends, thank you very much. I hate to begin this meeting on a rather quarrelsome note but really I think this is awfully naughty. The permanent committee has no more need, in my mother's charming phrase, to present us or me—representing my committee, with a gift than a dog has for side-pockets. The feeling that we had before you came was if we can just make them feel that they are welcome, if we can make them comfortable and if they are happy, that will be our own reward, and rightly or wrongly, we have felt this way all this week because you have been so kind to us and so gracious to us that we have that reward. I should feel the most awful fraud that I have not really done anything for this whole affair, but if you would allow me to take it from you as an expression of kindness towards the two Secretaries, the head Secretary, Miss Burns, and her Assistant, Miss

Helen Carscallen, and the best committee a Chairman ever had, I take it on their behalf and thank you very much.

Mr. Haynes :

And now, the quite imperturbable, indefatigable pair, Miss Phyllis Burns and Miss Helen Carscallen. They have been the people who have been bearing the brunt and the burden of all this tremendous detail. How they have kept so cheerful and so unperturbed, I do not know. We would very much like to know their secret. Well, we feel we must say to both of them that we are grateful from the bottom of our hearts for all they have done, and we indeed shall be grateful if they will accept this little token of our appreciation of their work. Would they come forward please ?

Miss Burns (Canada) :

Ladies and Gentlemen; on behalf of Miss Carscallen and myself, I would like to say thank you, and while there were times before you came that we said, "Well it will never happen again", I think both of us hope now that it will happen again and soon.

Mr. Haynes :

Now there have been, of course, a considerable number of organizations that have helped. I cannot ask them all to come here, but may I please read them to you. First of all, the Department of National Health and Welfare and other federal government departments ; the Government of Ontario, especially the Hon. W. A. Goodfellow, Minister of Public Welfare ; the City of Toronto itself ; the Canadian Red Cross Society ; the Art Gallery of Toronto ; St. John's Ambulance Brigade, which has been rendering first aid service to you all ; and may I pay a special tribute to all those Toronto families who entertained us at buffet suppers on Tuesday last. We are indeed grateful for those delightful parties which they gave us. And then our thanks to the five other families who gave such charming and delightful garden parties which I know you all enjoyed so much. Over 400 have been working here during the week—Information, Exhibits, Registration, Agency Tours and all the rest—many volunteers who have been serving you.

The Public Relations Committee was chaired by Mr. Jack Brockie and its staff headed by Mr. Harvey Adams. I have seldom been to a Conference where the public relations were so excellently handled. Last, and indeed by no means least, Mr. J. S. Duncan, the President of Massey-Harris-Ferguson, who played a very active part in seeing that the financial requirements of the Conference were met for this Toronto meeting.

And now very quickly I am going to ask the members of our staff—your staff—quite small, who carry on this burden year after year and whom we are so glad to greet each time—I would be glad if they would just file past me and sit down in their seats again—but I do want you to see them. First, our Secretary, Mr. Joe Hoffer and his wife Mary. We cannot separate them, and I want to pay a tribute to them both; Mlle de Hurtado, our European Secretary, for her sustained and inspiring work for the Conference; Mr. Chatterjee, who presides over our fortunes in South East Asia.

Then we have a really excellent shock absorber in our organization. All the tugging and pulling of this fragile machine somehow is taken up—well, here is the explanation—Miss Ruth Williams.

Then if the following would kindly file behind me, they might find it less embarrassing—Miss Goodman, who has done our registration, Mrs. Lorna Rice and Miss Lore Bravman. And then a lady to whom we all, and especially some of you, are deeply indebted, and whom I cannot very well ask to parade behind me because she is encased in a box at the back. I have often seen it done; I still do not know how it is done.

And now I am going to call on my five colleagues to come and say a few words to you. I am going to call them in this order—and make sure they are here first—Lady Noon is going to begin this little symposium.

Lady Noon (Pakistan):

Mr. Haynes, Ladies and Gentlemen; Mr. Haynes spoke to us earlier saying that each of us delegates, before he or she goes home, should have made at least one friend. Well, I have taken your advice, Mr. Haynes, and I think I have made more than one friend, and I am very happy about it. If the result is nothing else than making friends, good friends, I would say this Conference has been a great success.

I think it has brought something else very wonderful. It has brought the voluntary social welfare worker and the professional social welfare worker closer together. And I feel that both of us can give each other a lot. I am a voluntary unschooled social welfare worker, and I have listened to the wonderful speeches of those that are trained. I have benefited by this very much, but the most important thing is that we must work together in unity. In my country, we have very few trained social welfare workers; but for the volunteers, no work would be done at all. We are hoping that the trained social welfare workers even

from abroad will come and help us and set up our services very well. I feel that there is something else that we have learned at this Conference, and that is, that though we have similar problems, similar remedies are not for each country ; and I think today, we all knowing that will find out first which country we are going in and find out what the people are like and then we are going to do very much better in spite of other customs.

And now I only want to say that everyone here has been so very kind to us—I only hope that some of you—may be all of you—will come to Pakistan one day and that we may be able in turn to give some of that wonderful hospitality, even if only a fraction of the wonderful hospitality that we have experienced here. Thank you.

Mrs. Silverio (Philippines):

Mr. President, distinguished guests, fellow delegates—I would like first to express my gratitude to President Haynes for giving me an opportunity to say something on my own behalf and later on on behalf of my fellow delegates. When he called me this afternoon and asked me to speak within five minutes of my impression of the whole Conference, I was reminded of an American term that I learned, and that is the “take home pay”. When I first heard the word “take home pay”, I asked the person what it meant, and it means what money you will take home. This of course is similar to saying “What are you going to take home ?” When we think of what we are going to take home, we have to eliminate all the things that have been deducted, all the extras that do not have to be brought home. Hence I shall limit myself to about five important things that I shall take home to the Philippines. First is my impression of this country and its people. I think it is a wonderful country and everyone who has come here has enjoyed it, except myself during the first few hours. I say that because of its weather. We who are used to warm climates felt a little bit of a cold welcome when the breeze is chilly, but that does not mean that the feeling and the hospitality is cold. I have felt so warmly enveloped in the generous actions of the people of Toronto and Canada that we feel like staying back for some time. But there is such a thing as “I am happy that you are here. God speed. Come back again.”

The second is the location of this Conference. Our President has just referred to it, but may I say this, that the setting of the 7th Inter-

national Conference of Social Work has been so wonderful in that in a university atmosphere with all—if I may be excused for using the expression—the permissiveness of its atmosphere in expressing everyone's idea, there is such a thing as academic freedom, and we feel so at home when discussing so academically the theme of this Conference.

Thirdly, I cannot leave for home without saying how much I benefited from the contacts with people not only of Canada and the United States but all the other countries that have been coming together for the past few days. I felt, as the lady from Pakistan said, that the conference has been worthwhile if only for the friendships we have enjoyed and for knowing the people with whom we have exchanged ideas and fellowship; that is a very big thing to take home to my country.

And the fourth is of course the exhibits. I am afraid many of my fellow delegates will have extra charge in their plane because of the number of things to bring home. We, from countries where literature is so limited, are so hungry for them that we all want to take them home but unfortunately our dollars are limited and we cannot carry everything we want.

The last, of course, is the value we got out of the plenary sessions and the panel and study groups. We had hoped that we could get answers to some things. There were many questions raised, and we are going home to find the answers, because it is now the application of the self-help principle within ourselves that we have to extricate in finding the answers. The implications to the delegates of the theme of the Conference, "Self-help and Co-operative Action," must lie within the delegate himself. The amount of learning, the exchange of ideas, the posing of questions, the disagreements that have arisen during the Conference, will all help to clarify the issues that each of us is facing in finding the answers when we go back. Is not that self-help too?

Then again, it is up to us, as Dr. de Jongh has said, to ask help from others if we cannot find the answer within ourselves. But then, you see, delving inside our own needs and our own strengths and hearing all the problems that were raised will be sufficient to clarify our own conflicts and thus afford us an opportunity to practise self-help and co-operative action in our respective locales or countries. And before the President strikes the gavel for me, I would like to say one last thing to the Conference, and that is, may I suggest that two years from now, we ask some of the members present at the Conference to have a summing up

and report, an evaluation of what they will do when they go back now to implement the ideas and principles of self-help in all the various areas, casework, family welfare, child welfare, group organization, community organization and so on, and then in the two years, let us hear from them how effective the principles have been.

Miss Albano (Pan American Union):

My friends ; I asked Mr. Hoffer to let me use one of his jokes for you tonight, but he did not want to give me one of his jokes, so I thought I would tell you a little story.

Years ago, when I came to the U.S.A. to study in the New York School of Social Work, I went to a girls' club in New York and arriving there, the house mother said that she did not have any single rooms but she would put me in a double room with a girl from Maine. It happened that this house mother went to see this girl from Maine and told her "Look, you are going to have a room mate from Brazil and be very nice to her because she is very far away from home, very lonesome in the big city. You be nice to her." So this girl from Portland, Maine, said "I will be glad to help, but I do not think I can have a room mate from Brazil." The house mother said "But why?" She said "A few days ago, I saw a picture of Carmen Miranda and she was throwing things at everybody and shouting and dancing—I have lots of work to do ; I have many studies and I cannot work with somebody like that around my room." So the house mother told her, "Well, suppose you try ; if it does not work out, you let me know." She never went back to see the house mother and we became very good friends.

This is what happened in this Conference. We made many friends. Mr. Haynes asked me to say something specially about the Latin-American group. I do not know if you were informed that 13 out of the 20 Latin-American countries were represented at this Conference. For us it was very interesting to get together and discuss our problems, but not closed to Latin-America only, but in view of the whole world. We had many meetings and arrived in many discussions at some very good conclusions and some very concrete action. So I just want to tell you that it was a wonderful opportunity to make new friends and keep the old ones, and I hope that very soon, maybe after Tokyo, we shall have a Conference in Latin-America, and I will be able to see all of you again. Thank you.

Mile Sivadon (France) (translation from French):

Mr. President, Ladies and Gentlemen ; On behalf of all the French delegates, I am happy to have the opportunity to give expression to some of our thoughts at the end of a week so full of work. From the professional point of view, this Conference has shown that all of us have identical problems and have the same pre-occupations with the methods of work—Canadian and French problems are identical, but that is to be expected when we realize that, originally, we both come from the same country—our problems are also identical to those faced by the Americans, English, Belgians, Italians, Spaniards, Indians, Pakistanis, Iranians and so on. It is an enriching experience also for one and all to realize and understand what happens in a neighbouring country.

I would like to say that we were enchanted with the cordiality shown us at the Conference—we would like to say “ thank you ” to everyone here. Though oft repeated, we would like to express our especial thanks to the organizers, because we realize, after having received you all in Paris a few years ago, how much work is entailed in organization. We are also very grateful to the Canadian families for their charming and open hospitality. I would like to add that such gestures have been appreciated particularly by all the strangers to Canada. We part with a hope that we will meet again very soon—a hope that we will be able to work better with improved techniques, and, above all, with a high morale which we have witnessed all these days, particularly this morning.

On going through your brochure, which I had the pleasure of sending to Paris, I learnt that Canada had chosen as an emblem a tiny, pretty, white flower which, though sprouting in winter, announces the spring. I know not anything more wonderful than the history of this flower, which, when everything is cold, sombre and grey, seems to say : “ Do not lose courage, the best is yet to come.” Finally, I would like to say that we will carry with us always a lasting memory of this week in Toronto. Especially when we feel discouraged and low in spirit, we will remember that pretty little, white, Canadian flower which will enable us to lift up our heads again high with courage. For all this, we thank you !

Mr. Haynes :

And now, ladies and gentlemen, I am going to call on Dr. George Davidson, the Chairman of our Programme Committee, one of our new vice-presidents, to tell us what kind of a mess he thinks we have made of his programme.

Dr. Davidson (Canada) :

Mr. President and friends ; before being quite so brutally frank with you, I merely want to say, as one of the minority voices on the platform tonight speaking on behalf of Canada, how very greatly we appreciate the kind things you have said about our arrangements, the very warm and touching expressions you have given in your thanks for what we have been able to do. I feel that we, speaking on behalf of Canada tonight, the recipients of so many expressions of thanks, are sadly or perhaps happily outnumbered in this small chorus this evening.

We are outnumbered in a way that reminds me of a letter I once received from one of the members of my own department, a member who is present here this evening and who wrote to me this true account of his travels in the western part of Canada. This member of my department was attending a conference of nurses in the resort city of Banff, in the western part of Canada, and he, for it was a "he," wrote to me somewhat as follows : "Dear Boss : Here I am in Banff attending a conference of the Nurses' Association of Canada—1100 females and 10 men. I have been here three days. Last night 8 more nurses arrived. Now that I am outnumbered, I am leaving for Vancouver."

It is on behalf of those of us here on the platform, who are outnumbered by your chorus of thanks and gratitude, that I speak to you this evening in saying from the bottom of our Canadian hearts what a rare privilege we consider it to be to have held you as our associates in these discussions throughout this week, and who have found a place in our hearts for your friendship, for the weeks and months and years to come. We look forward to returning your visit to us by visiting the countries which will be the successive hosts of the International Conference, 1956 in Munich, and 1958 in Tokyo, and if Miss Albano will arrange a double room for me with Carmen Miranda, in Brazil in 1960. I express my hope of that far too remote occasion by the use of an American slang expression—that I should live so long. Now I hope that I have put you in a sufficiently good mood so that I can turn to the less pleasant task that is mine this evening, and that is the task of abusing you and criticizing you for the mess that you made of the programme that we had made out so carefully at the beginning of this Conference.

I would be less than truthful to you if I were to say that we, the members of the programme planning committee, had any really clear concept of what we wished to accomplish or hoped to accomplish in the structure of our programme for this Conference. But I think all of us, following the experience of the Madras Conference, were heavily under

the influence and under the impression of that experience, and it was in the minds and hearts of all of us to try to discover a theme for this 1954 Conference that would provide a genuine common ground on which we of all the countries of the world, whatever our fortunes, whatever our stage of development, might be able to find some measures of common agreement, some points of departure, and some benefits to each and everyone of us in returning to our task at home. It is not for me as chairman of the programme committee to give an appraisal as to whether or not our choice of a Conference theme has lived up to the hopes and expectations of the members of the programme committee. The answer to that question can only lie in the experience and in the conclusions that you have reached, each and every one of you, as you return to your home tasks. But I do believe that we ourselves in this Conference have been practising what we have been preaching in the theme of our Conference. We have been trying to help ourselves. We have been working together in search of the common answers to our common problems. We have been pooling our resources of the intellect and of the spirit in trying to find new methods, new techniques, new inspirations with which to carry back the memories of this Conference, applying what we have gained, what we have learnt, to our daily tasks in whatever part of the world we call our home.

To the extent that we have provided a basis for common inspiration, for a united dedication of ourselves to the common tasks which are ours in the service of all humanity—to that extent I think our programme has provided a useful basis, a useful foundation stone for the deliberations of this Conference.

We have tried to make it possible in the course of this week, to give something of the broad perspective, the wider horizons, that will give purpose and nobility to our daily tasks. We have tried it also in the panel discussions and in what Joe Hoffer calls the “steady groups” but which I prefer to phrase in the English language the “study groups”, we have tried to make it possible for each and everyone of you to come somewhat closer to grips with the more practical issues with which we are faced in our respective fields of work. In this way, we have tried to add variety and balance to our programme and to make of the structure of our Conference programme something that will make it possible for each of us, according to our tastes, according to our personalities and points of view, to get something from the Conference that will be of personal value to himself or to herself. It may be that in framing the Conference as we did this year and in deciding that we would lay aside the pattern

of the commissions which characterized the pattern of previous Conference programmes, we made an unwise commitment. This was an experiment, to substitute the approach by way of panel discussions for the commissions which were a feature of previous Conference programmes. We would like to know, those of us who have served on the programme committee, and I am sure I speak here for the Executive Committee of the International Conference as well, we would like to have some indication from the membership as to how they view the technique of the panel discussion in contrast to the commission form of discussion which characterized the previous Conferences. I believe that we will have to reconsider that particular feature of our programme structure, and, in considering it, I believe that we would do well to benefit from the views and conclusions that have been reached by you, the participating members of the Conference.

In conclusion, I merely wish to say that if there are any bouquets to be handed to anyone for the values of this Conference programme, they are the fitting tribute to those participants in the programme itself, who have made their contribution to the papers that have been given to enrich your lives and minds during this past week. The programme is the joint effort of all the participants who have taken part in the plenary sessions, in the panel discussions, in the study groups throughout this week of intensive study. For the defects of the programme, if there be defects, and I know there have been, for the defects and weaknesses of the programme, I will be glad to communicate your censure and your disapproval to my fellow members of the programme planning committee. Thank you.

Mr. Haynes :

Thank you, Dr. Davidson. Our Executive Committee is meeting tomorrow morning and the post mortem will begin then.

Now a little interlude. I had hoped that we should have had with us this evening Mr. Paul Martin, the Federal Government Minister for Health and Welfare. Unfortunately, a little time before the Conference started, it was made impossible for him to be with us on account of other duties. He sent a cable to me for the opening session which arrived after it was over, so I propose now to read it to you. It is now, as you see, somewhat belated and in reverse. "As Minister of the Federal Department of Government most actively concerned in social welfare measures in Canada, I am happy to welcome the delegates to the 7th International Conference of Social Work. Canada is honoured in playing host to

this important gathering and, on behalf of my fellow Canadians, may I express the hope that your visit with us will be most enjoyable and that your deliberations will be richly rewarded.”

May I ask his Deputy Minister, Dr. George Davidson, to convey our greetings to him and to say that in the event, all his hopes, or nearly all of them, have been fulfilled.

And then a message which reached me just two days ago from a very old friend of some of you, Mary Clubwala Jadhav of Madras, India. Those who were at the Madras Conference will remember the wonderful work which she did for that Conference. She had hoped to be with us but she tells me that she must stay and try to see that the School of Social Work which has been started there shall in fact survive an existing financial crisis, and much as she would like to have been with us, she felt that her duty was there. May I add just a little note—Mrs. Clubwala Jadhav from time to time occasionally writes to me and asks if I have any books, sociological, economic, social work, etc.—to spare, and if so, will I send them for her social work library. May I pass on her message please—not dog-eared, out-of-date, pre-war productions, but something that will be really useful to a new struggling School of Social Work where the principle of self-help is really very strongly applied?

One of our oldest members who has been with these Conferences since the start yesterday ended her long period of principalship of the School of Social Work in Paris. She is with us at this Conference. Her name is Mlle Cremer, and on your behalf I extend our messages to her and good wishes for the future.

I am now going to ask our three most courageous musketeers, as they dub themselves, to present briefly, the reports on the study groups. A good many points were found to be common to many of the study groups and I am asked just to refer to one of them. It is apparently quite clear that in many of these groups, the importance of the work in the field of fundamental education undertaken by United Nations and Unesco especially, was of great importance in this great theme which we have been considering, and I was asked by the musketeers if I myself would stress that point at the beginning. (The reports of Mlle Trillat, Dr. Don Howard and Miss Eileen Younghusband have been omitted from this Session, as the Study Group Reports have been printed in full).

Mr. Haynes :

Ladies and Gentlemen; your applause, I think, indicates your appreciation of the way in which the three reporters on Study Groups have discharged their difficult tasks. As time is now getting short, I will make my concluding remarks as brief as possible.

But first I must approach the occupational hazard which inevitably confronts the occupant of this presidential chair, namely, to say a few words in French. It is not the first time I have faced this task and for the good of my soul I trust it will not be the last. Some of my English friends who are present sometimes say to me—"We like your French. It is so easy to understand." They offer this doubtful compliment, which I think it is, with an enthusiasm which I find a trifle excessive. I should be more reassured if they said, which they never do, "It sounds wonderful but what does it all mean?". Nevertheless, with your forbearance, I will now make the effort.

Je désire maintenant dire quelques mots en Français et je demande à mes amis de langue française de me pardonner d'être si hésitant en parlant leur idiome incomparable.

Si je n'ose pas l'employer c'est à cause de mon profond respect pour la langue de Montaigne, Pascal et Racine . . . et aussi à cause de l'inertie linguistique constitutionnelle de tout Anglais.

Le monde entier semble du reste conspirer pour nous rendre facile de rester dans notre isolement verbal . . . mais je ne suis pas sûr que l'utilisation croissante de la langue Anglaise, si belle et infiniment expressive que je la trouve, soit, comme langage d'échange et de diplomatie, une bonne chose.

Je me demande parfois s'il n'y avait pas moins d'ambiguïté et de malentendus dans les Affaires Internationales lorsque les diplomates, et même d'autres, devaient se soumettre à la discipline de s'exprimer en Français.

Quoi qu'il en soit, je vous assure que je déplorerais le jour où la langue Française cesserait d'exercer son influence civilisatrice dans le monde . . . Mais ce jour ne semble heureusement pas près d'arriver !

Par ces simples mots je voudrais transmettre ma profonde gratitude pour leur parfaite collaboration tout au long de la Conférence, à toutes les Délégations d'expression française . . . et tout spécialement à nos amis de la Province de Québec et de France.

Je crains que vous n'avez eu quelque difficulté à suivre avec profit les nombreux dialectes anglais qui vous ont inondés, à travers ces microphones pendant ces derniers jours . . . venant de pays aussi divers que la Birmanie, Alabama, l'Australie et la Trinité . . . sans oublier bien entendu les pays qui sont toujours mentionnés lorsqu'il est question de dialectes . . . nommément l'Ecosse !

La Conférence nous unit tous dans un sentiment d'affection et de sympathie. Nous déplorons notre trop rapide passage et j'entends dire ici et là que la prochaine fois nous ferons mieux.

Je pense que vous serez d'accord avec moi si je dis que cette Conférence a été un évènement exceptionnel dans l'histoire des Conférences Internationales de Service Social. Nous devrions tous en sortir fortifiés pour aller de l'avant vers un avenir meilleur avec une grande espérance et un courage affermi dans notre tâche pour le mieux être de l'humanité.

Du fond de mon coeur je vous remercie pour votre présence ici et pour votre magnifique coopération.

I do not now propose, and you would not wish me, to attempt any kind of summary of this Conference. I will content myself with a few concluding thoughts.

First, I would ask you to let our great assembly have its time to speak to you. I hope you have been doing what I have been doing—drinking it in through my pores, which is not a difficult operation in this hot weather. It should indeed speak to us for a long time to come. I feel sure that there will be something memorable for each of us, as there certainly will be for me.

Second, a good conference should help to get the bridges built between country and country, between man and man, to help forward the healing work of reconciliation which I said at the opening session was one of our underlying purposes. There is so much to be done. Hatred and mistrust grow apace in the world. There are so many who, when they see a division, bend their efforts to make it wider, who delight in misrepresenting the other side and make a habit of using partial language on every important and sensitive occasion. There is a striking passage in an essay on Christian Morals by the great 17th century master of English prose, Thomas Browne, which sets forth some seasonable words for the tale-bearers and scandal-mongers of his own time. "These malevolent delators who, while quiet men sleep, sow the tares of discord and division, distract the tranquillity of charity and all friendly society ; these are the tongues that set the world on fire." Well, in

these days quiet men must *not* go to sleep, or if they are asleep, they must *awake*. I have always felt that the work we seek to do can become one of the great influences for peace and understanding among men. This Conference has confirmed me in my belief, and the first and perhaps most important message it should leave with us is to be bold and alert at all times in applying its lessons to the troubles of a distracted world.

I am sure that the significance of the theme of the Conference has been greatly enhanced for all of us by our discussions during this past week. The theme of Self Help has not proved to be an easy one and it is perhaps not surprising that it should have been at times, elusive and perplexing. But I am confident that our joint effort in this exchange of thought and experience will prove to be of great importance in all our countries, and in whatever conditions we work. May I especially commend to your careful reading in the future the beautifully proportioned talk of Dr. de Jongh and especially to think out his reminder that to realise and accept one's dependence on others may well be a sign of strength and not of weakness?

What have we really been trying to do here? Is it not simply this?—to strengthen within each one of us the foundations of human understanding, to reach again to the deepest springs of hope and confidence, to gain in our fellowship those moments of insight which will shed their light on the daily round and the common task of tomorrow. So I call you to a rededication to our cause, in faith and hope and unremitting toil for the race of men that is to be. “These things shall be—a nobler race than e'er the world has seen, *shall* rise.” In fulfilment of this high pledge we shall find strength and renewed inspiration in the days to come, through the memories of the happy summer days we have here spent together.

May God speed you in your work.

The singing of “Auld Lang Syne” by the entire audience brought the proceedings of this most successful conference to a close.

APPENDICES

APPENDIX I
MINUTES OF THE PERMANENT COMMITTEE

June 26, 27 and 28, 1954

University of Toronto, Toronto, Ontario, Canada

Attendance :

Executive Committee :

George E. Haynes, *President*
Fred K. Hoehler, *Vice-President*
Dr. H. M. L. H. Sark, *Vice-President*
William H. Dewar, *Treasurer-General*
Mrs. G. R. B. Billimoria, *Assistant Treasurer-General*
Harry Carey, *Assistant Treasurer-General*
B. E. Astbury
R. E. G. Davis
Donald S. Howard

National Committee Representatives

Austria	...	...	Mrs. Nuna Sailer
Belgium	...	...	Jean Nihon Mlle. Monique LeFebvre de Vivry
Burma	...	...	H. Keeley U Ba Kin
Canada	...	...	Mrs. Walter Rean Mrs. R. H. Sankey
France	...	...	Jacques Guérin-Desjardins
Germany	...	...	Dr. Hans Muthesius Dr. Kitz
Greece	...	...	M. P. Goutos
India	...	...	Mrs. G. R. B. Billimoria

Israel	...	...	Miss Ivka Ahronson Mrs. Zena Harman M. Barsella
Italy	...	...	Dr. Guido Colucci Mme. Josette Lupinacci
Japan	...	...	J. Y. Hayasaki Shigeo Tanabe
Lebanon	...	...	Mlle. Jabre
Pakistan	...	...	Lady Noon Dr. Mekhri
Spain	...	...	Miss Consuelo Monasterio Miss Pilar Esponera Miss Mercedes Estadella
Sweden	...	...	Mrs. Elsa Wollmer
United Kingdom	...	...	Richard Clements B. E. Astbury
United States	...	...	Miss Jane Hoey Dr. Hertha Kraus
Uruguay	...	...	Mme. Sofia Aguirre

Representatives of Non-Governmental Organizations

Catholic International Union for Social Welfare	...	...	Maria Vouters M. l'Abbé Van Roey
International Federation of Settlements			Helen Hall
International Social Service	...	...	Marcelle Trillat
World's Y.W.C.A.	...	...	Miss M. V. Royce

Representatives of Inter-Governmental Organizations

United Nations	...	...	Dorothy Kahn
UNESCO	...	...	Otto Klineberg
Pan American Union	...	...	Mireya Lara-Carrasco Josephino Albano

Observers

Lester Granger	...	...	United States
George Rabinoff	...	...	United States

Charles Hendry	...	...	Canada
Mrs. Rachel Kagan	...	...	Israel
Dr. Rudolf Pense	...	...	Germany
Mrs. Gabriele Wuelker	...	...	Germany

Staff

Joe R. Hoffer, *Secretary-General*

Isabel de Hurtado, *Assistant Secretary-General*

B. Chatterjee, *Assistant Secretary-General*

Mary Hoffer, *Secretary Pro Tem*

The President expressed his gratification at the large number of members present and extended the greetings of the International Conference of Social Work to all. He thanked the Joint Organising Committee for the excellent preparation and hospitality extended to the Conference. He asked that a moment of silence be observed in memory of Dr. René Sand who served as our inspirational leader for so many years.

I. Statement by the President on the function of the Committee

The President spoke briefly on the function of the Committee. The Constitution states that the Permanent Committee is the overall governing body of the organization. The responsibilities of the Committee are listed in Section IV (2) of the Constitution. He said the language of the meeting was to be English with French translation as necessary.

The Secretary-General added that the agenda might be supplemented with a paper relating to the reorganization of the United Nations from the U.S. National Committee, and a letter on the same subject from the World Federalists of Canada. It was agreed that no formal consideration would be given to the World Federalists' letter but it would be considered on Saturday at the Executive Committee; the paper from the U.S. National Committee was added to the agenda. Dr. Howard moved, Dr. Sark seconded, and it was agreed that, at the discretion of the President, the proposed agenda, with the addition of the U.S. paper, be followed.

The President suggested that sub-committees on finance, nominations, time and place, and editorial work for the Proceedings should be established for the period of the Permanent Committee Meeting. Miss

Hoey moved, Dr. Sark seconded, and it was agreed that the President should appoint members to the various sub-committees as needed.

II. Report on administrative developments

The Secretary-General gave a comprehensive report including a résumé of the beginnings of the organization and meetings which have been held. (Attachment 1).

Mlle. de Hurtado, Assistant Secretary-General of Europe, gave a summary report of the National Committees in her area (Attachment 2).

Mr. Chatterjee, Assistant Secretary-General for South-East Asia, gave the report of his office (Attachment 3).

It was suggested that each National Committee submit a written summary of its activities during the preceding two years for future Permanent Committee meetings.

It was suggested that on occasion representatives of National Committees should come together in their own regions to discuss organizational matters in ad hoc committees.

III. Report on plans for the Toronto Conference

Miss Phyllis Burns, Secretary of the Joint Organizing Committee for the Conference, gave a résumé of the arrangements and the hospitality which was being offered during the week of the Conference. She pointed out that the complete schedule of activities had been incorporated in the official programme and information leaflet of the Conference. Members of the Committee expressed their gratitude and appreciation for the preparations and scope of the activities.

IV. Action—proposed constitutional amendments

The Committee considered four amendments which had been proposed to the Conference Constitution. In accordance with the Constitution, notice of this vote was sent to the National Committees in Memorandum 30, dated December 8, 1953, and in Memorandum 40, dated March 12, 1954. The proposed amendments were also included in Attachment 2 of the agenda of this meeting.

After considerable discussion, the following constitutional amendments were officially approved by the Permanent Committee:

Section III, Sub-section 4 :—The second sentence revised as follows :

“ Members are as follows :—

(1) Individuals ;

- (2) Organizations, i.e., individual societies and associations below the national level working in the interest of social welfare ;
- (3) National organizations, both voluntary and official ; and
- (4) International organizations.”

Applications for membership in categories (1), (2) or (3) shall normally be made to the National Committee in the country of the applicant. In the case of countries where no National Committee exists, applications shall be made directly to the Secretariat.

“ Associate membership shall be open to international organizations sympathetic with the objectives of the Conference and who wish to further the cause of international social welfare by participation in the Conference meetings and discussions. Associate members of the Conference shall retain full autonomy and full right of relationship with the various organs of the United Nations. Applications for Associate Membership shall be made directly to the Secretariat.”

Section IV, Sub-section 2 (k) (6) :—The first sentence revised as follows :

“ To elect a President, a Treasurer, and not more than five Vice-Presidents from among its membership whose terms of office shall be the same as for the Permanent Committee.”

The above action was taken on the first day of the Permanent Committee meeting. On the second day, the Chairman of the Sub-committee on Nominations, Dr. Sark, asked that the Permanent Committee consider a change in the provision which had been voted upon the previous day. He explained that this request was being made to assist the Sub-committee in its task of preparing a slate for the election of Officers. In the view of the Sub-committee, this change was necessary if the Sub-committee was to complete its task. Dr. Sark moved and Mr. Carey seconded, and the motion was carried that the sentence be amended as follows :—

“ To elect a President, a Treasurer and five Vice-Presidents, at least four of whom are drawn from the membership of the Permanent Committee, whose terms of office shall be the same as for the Permanent Committee.”

Section IV, Sub-section 3 (d) :—Revised as follows :

“ The term of office of the elected members of the Executive Committee shall be the same length as that of the Permanent

Committee. However, the term of ten of the elected members shall be from the end of one Conference (beginning in July, 1954) to the end of the first Conference held immediately after the close of a period of one-and-a-half years, and thereafter, not less than three-and-one-half years."

Mr. Astbury moved, Miss Hoey seconded, and the motion was carried that the Sub-committee on Nominations bring a recommendation to the Permanent Committee relative to a plan for retiring one-third or one-half of the elected Executive Committee every two years.

V. Consideration—Conduct of election

The Permanent Committee discussed the implications of the constitutional amendments as they related to the election of the Executive Committee members for the future. The Committee made nominations as to the composition of the Sub-committee on Nominations and as a result the following Sub-committee was named by the President: H. Sark, Chairman; D. Howard; J. Guérin-Desjardins; M. Goutos; S. Aguirre; Richard Davis; Mrs. G. Billimoria; and Mlle. I. de Hurtado, staff.

The Sub-committee was instructed to submit its report on June 28 (see Item XI of these minutes for report).

VI. Consideration—Financing of the I.C.S.W.

The Treasurer-General summarized briefly the report on the Income and Expenditures for six years (1948--1953) since the re-establishment of the International Conference after World War II (Attachment 4). This report which included income from National Committees during these years, made clear that the contributed services in the Regional Offices and the registration fees for the biennial Conferences were major sources of support for the organization.

The Treasurer-General emphasized that while it is the responsibility of the Executive Committee to adopt the budget of the Conference, the Permanent Committee should give some attention to this summary report and to the probable future financial position of the Conference. The Permanent Committee was asked to consider whether the Conference could expect to carry on a year-round programme indefinitely if the available financial resources remain at the present level. Members of the Committee were asked to express their views as to whether Budget B (desirable Budget), which was adopted by the Executive Committee last summer in Brussels for 1955--56 was entirely

beyond reason or whether it represented the level which the Conference could hope to achieve in the foreseeable future. If Budget B were impractical, then the Conference must review the proposed services and activities and make appropriate changes in programme and organization.

The Treasurer-General pointed out that the funds raised by the Joint Organizing Committee under the chairmanship of Mrs. Kaspar Frazer of \$21,000 were not included in the I.C.S.W. budget because the entire sum was to be used for local arrangements and hospitality. The funds contributed by the Ford Foundation of approximately \$34,000, to pay the expenses of 14 Fellows to attend the Toronto Conference and the contributed services of the National Conference of Social Work to the International Conference Secretariat also do not appear.

The Secretary-General reported that although thirty countries have been in touch with the Secretariat, quotas have been agreed upon by the Executive Committee for only nineteen National Committees. Twelve have paid part of their quotas, and six have paid in full.

The President appointed a Sub-committee on Finance to review the implications of the situation outlined by the Treasurer-General and report back to the Permanent Committee later in the week.

Mr. Dewar, chairman of the Sub-committee on Finance, presented the following recommendations for his Sub-committee* :

- (1) That a permanent Finance Committee be appointed ;
- (2) That a regional Finance Committee be appointed from the members of the permanent Finance Committee to serve each regional office ;
- (3) That budgets A and B be retained and that they be set up on a project basis, indicating those programme items most necessary to carry forward the work of the organization ;
- (4) That a special Finance Committee be appointed for the week of the Conference to meet with representatives of National Committees to discuss and determine quotas ;
- (5) That the next meeting of the Permanent Committee be so arranged that the Finance Committee would meet one day in advance of the Permanent Committee ;

* W. Dewar, Chairman ; H. Carey ; F. Hoehler ; Lady Noon ; B. Astbury ; J. Hayasaki ; and Joe Hoffer, staff.

- (6) That the National Committees be requested to pay their country quotas on an instalment basis, i.e., quarterly, and to pay their quotas during the calendar year so that the funds will appear on the books before December 31.
- (7) That as a supplement to the regular budget, the contributions of the host country, the Ford Foundation grant and all contributed services in the regional and international headquarters offices be shown.

B. Astbury moved, and Lady Noon seconded, and it was accepted that the report of the Sub-committee on Finance be accepted and that the Secretary-General should present to the Executive Committee at its next meeting a proposed priority list of activities included in the present Budget B.

VII. Plans for the VIIIth International Conference in Germany

Dr. Muthesius presented an agenda paper containing a suggested theme and outline of subject matter for the programme of the Eighth International Conference in Germany. There was general agreement on the theme—"The Effect of Industrialization on Family Welfare and Community Life." After some discussion of the subject matter, it was agreed that the President should appoint a Sub-committee* to redraft the outline for presentation to the Executive Committee on July 3.

VIII. Time and Place for 1958 Conference

Miss Hoey, Chairman, read the unanimous report of the Sub-committee† on Time and Place. Dr. Colucci moved, U Ba Kin seconded, and it was agreed to accept the report (Attachment 5). Mr. Hayasaki thanked the Permanent Committee and suggested that the next Conference in Europe be in Italy, and the next Conference in Asia be in Burma.

IX. Consideration—Relations with international organizations

It was agreed that the new constitutional amendment designating one class of membership for international non-governmental organizations should make for a closer co-operation between international

* H. Kraus, Chairman; J. Guérin-Desjardins; Dr. Mekhri; Professor Muthesius; Dr. Pense; Dr. Kitz.

† Miss J. Hoey, Chairman; Mrs. R. H. Sankey; G. Colucci; Lady Noon; Mrs. E. Wollmer.

organizations and the International Conference of Social Work. A list of the sixteen international organizations that had been invited to have an observer at this meeting was read (Attachment 6). Representatives of international organizations attending the meeting participated in an informal discussion with members of the Permanent Committee on possible collaboration and co-operation in the future. It was the consensus of the group that a memorandum should be prepared defining the relationship between the International Conference of Social Work and international organizations, so that future relationships could be more firmly established.

X. Consultative status of I.C.S.W.—UN, WHO, UNICEF, UNESCO and Pan American Union

The Permanent Committee reviewed Attachment 6 of the agenda for this meeting, containing a summary of the programme for implementing the Conference consultative status, which was adopted by the Executive Committee in Brussels. The Secretary-General reported that because of the limited staff available and the pressure of work in preparing for the Toronto Conference, it had not been possible to pursue this programme to the extent desired during the past year.

The Executive Secretary reported that the International Conference of Social Work had applied for consultative status with the Pan American Union and that he had just received a letter from the Secretary-General of the Pan American Union approving the establishment of "general relations" with the International Conference. The Secretary-General said he planned to consult further with the Pan American Union relative to future co-operative relationships looking toward the organization and strengthening of National Committees in Latin America.

Miss Hoey presented the agenda paper prepared by the U.S. National Committee relative to the status of social work in the United Nations and tentative plans for reorganization of the U.N. Secretariat. After discussion, the Permanent Committee accepted the provisions of the agenda paper in principle and instructed the President to appoint a special Working Party to give further study to the provisions contained in the statement and report back to the Executive Committee on Saturday, July 3. The President appointed the following Working Committee: H. Sark, Chairman; Miss J. Hoey; Miss E. Younghusband; L. Granger; G. Davidson; and O. Klineberg.

Mr. Hoehler moved, Mr. Davis seconded, and it was agreed that National Committees be asked for information about their relationship

with the delegates of their governments to the United Nations and the Specialized Agencies.

Miss Dorothy Kahn and Otto Klineberg presented official greetings from their organizations and outlined some of the important points of contact and activities which would be useful in future co-operative relationships with the respective organizations.

XI. Election of Executive Committee members

The report of the Sub-committee on Nominations was presented by Dr. Sark. He reported that his committee had experienced some difficulty in interpreting the provisions of the Constitution in respect to the election of officers and other members of the Executive Committee. He reminded the Committee that this was the first full election to be held under the Constitution and suggested that more thought and work would be necessary to clarify all the issues. Dr. Sark mentioned the following points and decisions made by his Sub-committee preliminary to drafting the list of nominees :

- (1) George Haynes agreed to serve in the office of *President* for two more years only ;
- (2) *Vice-Presidents* have been formally chosen from four continents, but since there are no firm National Committees in Australia or Africa, no Vice-Presidents from those areas were nominated at this time. He suggested that the Conference notify Australia and New Zealand that when Committees are formed, a Vice-President will be nominated from that section. Dr. Kumarappa had resigned and Mr. Hoehler expressed the wish that he should not be renominated as a Vice-President. Dr. Sark has agreed to serve two years only ;
- (3) It is necessary to have an *Assistant Treasurer-General* in each region. M. Blondel has resigned and is therefore not eligible for renomination ;
- (4) The *Executive Committee* must be strong and able to carry on the work between the meetings of the Permanent Committee. Therefore five of the most active National Committees in Europe should be considered for representation on the Executive Committee ;
- (5) There was unanimous agreement not to have three members on the Executive Committee from international organi-

zations, but to have one person who would represent international interests. The proposal that any single organization be represented was not considered workable ;

- (6) It was agreed that there should be no direct consultation with any National Committees relative to candidates ;
- (7) The Sub-committee further proposed that lots be drawn at the next Executive Committee meeting for the two and four-year terms, but lots to be drawn in groups based on the major sections of the world, i.e. Europe, the Americas, and Asia.

After presenting these considerations, which had the approval of the Permanent Committee, the Chairman presented the slate of officers and other members of the Executive Committee (Attachment 7).

Mr. Howard moved, Mr. Clements seconded, and it was agreed that the report of the Sub-committee on Nominations be accepted as presented. Mr. Astbury moved, Dr. Mekhri seconded, and it was carried that the new Executive Committee begin its term of office at the meeting on Saturday, July 3, 1954 with members of the old Committee present.

XII. Other business

- (1) The representatives of Austria, Belgium, Greece, Italy, Lebanon and Sweden proposed to the Permanent Committee the establishment of a Sub-committee to study the main terminology in the field of social welfare in different languages, making widest possible use of existing studies of this kind.

Mr. Howard moved, Dr. Sark seconded, and it was agreed that a Sub-committee be appointed to explore this and report to the Executive Committee on July 3. The President appointed the following committee : M. Goutos, Chairman ; Mrs. Sailer ; M. Nihon ; Dr. Colucci ; Mlle. Jabre ; Mrs. Wollmer and Dr. Klineberg.

- (2) Mr. Granger presented a resolution proposing a study of the I.C.S.W. structure and the role of the National Committees, on behalf of the U.S. National Committee. It was moved, seconded and agreed to accept this resolution and refer it to the Executive Committee for action.
- (3) The President outlined the plan for the René Sand Memorial Fund and requested the participation of the National

Committees in raising the necessary funds to inaugurate the programme at the time of the Eighth International Conference in Germany (see Attachment 8).

- (4) Mr. Davis moved, Dr. Sark seconded, and it was agreed that the members of the Secretariat should meet with representatives of National Committees for an informal discussion of organizational affairs during the week of the Conference.
- (5) Mr. Clements moved, Mr. Howard seconded, and it was agreed that an Editorial Committee should be appointed to plan for the Proceedings of this Conference. The President announced the appointment of the following Committee to have responsibility for the Proceedings of the Seventh International Conference of Social Work : Mrs. Billimoria, Chairman ; R. Clements ; Miss Elizabeth Govan of Canada ; and B. Chatterjee, staff.

XIII Time and place of next meeting

Dr. Colucci moved, Mr. Davis seconded, and it was agreed that the time and place of the next meeting of the Permanent Committee be left to the President.

The President expressed his gratitude to the members of the Permanent Committee for their diligent and thoughtful consideration of the issues included in the agenda. He expressed the belief that for the first time the Permanent Committee has assumed its rightful place in the affairs of the Conference and that as a result the Conference would become stronger and play a more important role in the matters concerning international social welfare.

JOE R. HOFFER,
Secretary-General

Minutes : Attachment 1

REPORT OF THE SECRETARY-GENERAL

The purpose of the International Conference of Social Work, as set forth in its Constitution, is "to provide an international forum for the discussion of social work, social welfare and related issues." In carrying out this purpose, the Conference serves as a kind of market place of ideas on international social welfare.

A review of the proceedings of the Conferences held since the end of World War II reveals a pre-occupation with four major questions, namely :—

- (1) the role of social work as a profession, especially in relation to the development of broad social security programmes in many countries throughout the world ;
- (2) the future of voluntary agencies in the light of the increasing tendency of governments to assume responsibility for broad-scale social services ;
- (3) the implications of these two trends for social work training, especially in view of the large number of individuals with little or no training who are discharging social work responsibilities ; and
- (4) the relationship of the individual to the state, with special reference to the large-scale and mass-production methods of meeting social welfare needs, which tend to be overpowering.

Underlying these questions appears to be a conviction that the relationship between voluntary and government agencies should be a partnership, with each group assuming appropriate responsibilities. There also seems to be increasing concern about the whole area of relationships between the individual and the state, between professional workers and laymen and between the social work profession and other professions. There is apparently a growing feeling that the social welfare problems facing countries are world problems which must be solved by the peoples of the world, learning from one another.

It is this last factor that provides the real *raison d'être* of our organization. There is ample evidence that the Conference has grown in stature and commands the respect of leaders in the field in many countries. Many of the values of the Conference are necessarily indirect and intangible, but the governments of the world and the press appear to have recognized the Conference as a worthwhile institution and are giving increasing attention to it.

The Conference is not unaware of the many obstacles that prevent fuller achievement of our objectives. Language difficulties present serious problems in communication in the conduct of our Conference that need immediate attention. The problem of understanding each other even when a single language is used points to the need for universal definitions of terms used to describe techniques, methods and activities within the social welfare field.

The programme of the International Conference can best be described under the six headings which have been used in developing our two budgets—Budget A (the minimum budget) and Budget B (the desirable budget). These are :

- (1) *World-Wide Meetings*—Seven such meetings have been held to date (1928, 1932, 1936, 1948, 1950, 1952 and 1954). With the present resources of the organization, most of our efforts are expended on this activity, but there is a great deal more we could do to increase the effectiveness of the Conference. For example, many speakers desired by the Programme Committees are unable to attend and participate in the Conferences because funds are unavailable to assist in meeting their travel expenses.
- (2) *General Programme, including National Committee Relationships*—Our relationship with our National Committees is one of the most important aspects of our on-going programme. Frequent personal visits by members of the appropriate offices of the Secretariat should be made to strengthen existing Committees and to stimulate the organization of new ones. Such help has been requested, but to date has been provided to only a limited extent.
- (3) *Implementation of Consultative Status*—The Conference has consultative status with UN, UNICEF, UNESCO and WHO. Social work has much to bring to the attention of these organizations, and the Conference should be

prepared to meet their requests for technical assistance and advice. This relationship should also provide an opportunity for us to keep the National Committees informed about the work of these organizations.

- (4) *Study Tours*—Based on our past experience, we feel that this method of educational group travel in conjunction with our Conferences provides an excellent opportunity for social workers to study the needs and programmes of other countries and thereby acquire a new perspective on their own country. While the tours are usually self-supporting, there are some costs for the preliminary work and for developing the educational aspects.
- (5) *Publications Programme*—The publications programme of the Conference should include the following :—
 - (a) Quarterly Newsletter—This activity, which was carried on for two or three years, was dropped due to lack of financial resources.
 - (b) Proceedings of the International Conferences.
 - (c) Quarterly journal on international social welfare. There has been a steady demand for such a journal from various parts of the world, but substantial funds would be required to undertake it.
 - (d) Publication of selected papers delivered at our Conferences.

All these publications should be printed in English, French and Spanish to achieve maximum usefulness.

- (6) *Promotion and Fund-Raising*—It has become increasingly obvious that National Committees need advice and guidance in developing sources of financial support in their own countries which will enable them to carry their share of the over-all budget of the Conference. The Secretariat is the logical source of such help, but to date staff and time have not been available to undertake it.

In conclusion, I would like to express my conviction that no individual group or nation has a monopoly on wisdom or talent and therefore the International Conference, through the activities outlined above, should be in a position to make a genuine contribution to the solution of some of the major social welfare problems facing the world today.

Minutes : Attachment 2

REPORT OF THE REGIONAL SECRETARIAT FOR EUROPE AND THE MIDDLE EAST

Presented by Mademoiselle Isabelle de Hurtado

We are pleased to be able to announce at the beginning of this meeting that the number of National Committees attached to the Regional Secretariat for which we are responsible has increased by 6 new Committees and that we have hopes of seeing 3 or 4 others formed soon.

The new Committees are those of GREECE, ISRAEL, LEBANON, SWEDEN, SYRIA and TURKEY. As soon as we have been able to complete them, we will pass on to the International Secretariat the list of Executive Committee members and the Constitutions of each of these Committees. So far, we have only received the Constitution of the Greek Committee, and the Executive Committee lists for Greece, Israel and Lebanon. At a later date, we shall pass on the information for the Committees of Sweden, Syria and Turkey.

We have been in close touch with :—

The Committee of Israel, which has shown great interest in the international movement and which has sent us interesting material about its activities ;

Greece, which also seems to have found its National Committee a major source of support in the development of its social institutions ;

Turkey, where a School of Social Service is about to be opened in the near future ;

Lebanon, where such a school is already in existence and is about to develop further ;

Sweden, by setting up its National Committee, may well become the pivot of an important extension of National Committees in the Scandinavian countries. In view of their high standard of living and organization, the latter have not, up to now, shown too great an interest in international movements but it seems as though the moment has come when they realise how much they can help other countries and

that the very useful activities of Mrs. Elsa Wollmer and the new Committee, under the presidency of Mr. Gunnar Hecksher, can have a decisive influence in this direction.

We are also very hopeful of seeing a Committee formed in Austria thanks to Mrs. Sailer, who is here at present and who hopes to bring about a re-grouping of social institutions in her country with a view to facilitating international contacts.

In Spain also, Madame Primo de Rivera, President of the Women's Social Action Group of the Phalange, who has appointed two of her representatives to the Congress, and Mademoiselle Monasterio, representative of the Social Security Administration of her country, have decided to work actively for the formation of a National Committee.

Finally, Mme Rais, representing Iran, and Mme Arafa, representing Egypt, who are also present at the Congress, wish to work in their respective countries toward the formation of a National Committee.

As I mention the eight established Committees, I think it will be useful if I make some brief observations on each one of them :—

Germany has a firmly constituted Committee which participates very actively in all the work of the International Conference and which regularly furnishes us reports of its work which bear witness to its increasing activities on the national as well as on the international scene ;

Great Britain and France, both of whom have reorganized their Committees, are also very active on both levels ;

Belgium and Italy, on the other hand, are in the middle of reorganization and have been unable to give us definite information about the activities of their Committees. It seems that in both of these countries, a big effort must be made to stimulate greater interest in the National Committee and more co-operation in its work.

Switzerland has sent us excellent reports on its activity—at least, the German part. A recent trip which we were able to make to Zurich and then to Geneva and Lausanne showed us that the French part, on the other hand, is rather inactive and that it would be well to set up regional divisions in this country which is composed of such different areas because of its federal constitution and, even more, because of the different languages. This, by the way, is exactly what we are trying to do together with Dr. Rickenbach, the excellent Secretary-General of the Swiss Committee.

As for the Netherlands, we have only very scant information on that country, even though we carry on a regular correspondence with Dr. H. L. M. Sark and with the Secretary-General, Mr. Beekman. Unfortunately, the Bulletin of the Committee of the Netherlands comes to us in that country's language which we have great difficulty in having translated into French in order to take cognizance of its contents.

Lastly, Finland, whose Committee has been recently organized, does not give us much news about its activities either and has a tendency to remain rather apart from the general movement because of the considerable cost of trips from that country to other parts of Europe.

We shall now move on to general observations.

It is evident from the above that the Secretary-General should make precise recommendations in the instructions which he sends to the Committees in his circulars or news letters concerning the kind of National Committee constitution to be adopted from the sample constitution, and, even more, concerning the choice of Committee members.

It is already indicated in the sample constitution contained in Bulletin No. 7 that the National Committees must include all the institutions of a country, no matter what party or denomination they belong to nor whether they are public or private, and that the country's social welfare leaders should be represented. We think it necessary to stress the usefulness of an active campaign in order to ensure that all the country's institutions completely belong to the National Committee, on the operational as well as on the financial level. In this connection, the word "Institution" should be taken to refer not only to social work organizations themselves, but also to such organizations as industrial or commercial enterprises, educational organizations, health services—all of which contribute to the social welfare of a country.

It would also be useful to indicate some of the possible activities National Committees can undertake. These activities are of two kinds :

- (1) On the national level, they can serve as useful co-ordinators of the different fields of social activity ; they can bring public and private institutions into closer touch, and can stimulate interesting studies which can serve to guide the whole social welfare field.
- (2) On the international level, they should serve as a powerful liaison between international organizations such as the United Nations and its Specialised Agencies, the great foundations, and international institutions, and should

also facilitate contacts between countries by means of the exchange of personnel, experts, and documentation.

It also seems necessary for us to request each National Committee formally to present a detailed annual report on its administration (names of its officers and its governing body, a list of its members, a financial report), as well as on its technical activities, and to obtain closer co-operation from these Committees with the International Conference of Social Work through answers to questionnaires sent out by the Regional Secretariats, as well as through suggestions and criticisms, whose importance the Committees must not under-estimate, as they can be passed on to the Social Commission of the Economic and Social Council of the United Nations.

We, on the other hand, should try to circulate more widely the documents which we receive from the United Nations or from other international organisations and to have them read and studied more attentively by our National Committees.

All this can be implemented in three different ways :—

- (1) By publishing in the Conference News information about the activities, constitution and administration of each National Committee, in order to stimulate the other Committees and to keep them informed.
- (2) By visits of the Secretaries-General to these Committees ;
- (3) By annual regional meetings, assembling the delegates of each of the National Committees for the purpose of studying the common problems of each region.

These results can be obtained through the thorough and continued activity of each of the regional Vice-Presidents in close co-operation with his regional Secretary-General, strengthened by the co-operation of the Secretary-General at New York.

Minutes: Attachment 3

REPORT OF THE SOUTH-EAST ASIA
REGIONAL OFFICE FOR THE PERIOD
JANUARY 1953—JUNE 1954

Presented by B. Chatterjee

Introductory

In conformity with the decision of the Permanent Committee, at its meeting at Madras in December, 1952, the South-East Asia Regional Office was set up in Bombay on a permanent basis with effect from January 1, 1953. George E. Haynes, President, International Conference of Social Work wrote to Prime Minister Nehru, regarding the establishment of the South-East Asia Regional Office of the International Conference of Social Work on a permanent basis in Bombay. The Foreign Secretary, Ministry of External Affairs, New Delhi, wrote saying, "We have examined the proposal and gladly give assurance that the establishment of the Bombay Regional Office on a permanent basis is entirely unobjectionable from the point of view of the Government of India. We shall also be glad to give such facilities as are possible and any concrete suggestion you may put forward in this regard will be considered by the Government."

The first few months were spent in winding up the Madras Conference accounts, etc., and in making contacts with the various countries in the Region.

Proceedings of the Madras Session

The Proceedings of the Sixth International Conference of Social Work were edited by Mrs. Gulestan R. B. Billimoria and Miss Shirin F. Dastur and published in August, 1953. In view of the large number of advance orders received, we ultimately published 1,750 copies of the De Luxe (International) Edition and 500 copies of the Popular (Indian) Edition. We have already disposed of 1345 copies of the former and 92 copies of the latter. The volume is entitled "Social Service and the Standards of Living". As you are aware, the publication has received wide approbation from all concerned and has been favourably reviewed in various newspapers and periodicals.

We now seek your co-operation in disposing of the remaining copies, specially to important libraries in various countries of the world.

Bulletin of the SEARO : " Social Welfare in South-East Asia"

The publication of this Bulletin implements one of the recommendations of the Commission on " Regional Co-operation in Social Service in South-East Asia," which runs as follows :—

" Since there is dearth of literature in the field of social work for this Region, it was agreed that a Bulletin be published periodically which would disseminate information on social work in the Region and serve as a basis for co-ordination. This may well be one of the functions of the Regional Office of the International Conference of Social Work. It would receive material from national publications as well as be a source of material for national publications."

The Bulletin is semi-annual for the present, the first issue having been published in November, 1953 and the second in Mây, 1954. With an improvement in our finances as well as in the circulation of the Bulletin, we hope to make it a Quarterly as soon as practicable. We had 1,500 copies of the first issue printed for the purpose of publicity, but for the second and subsequent issues, we have decided to have only 1,000 copies. So far, we have enrolled only nine subscribers. Most of the institutions and organizations which have evinced interest in the Bulletin request us for complimentary copies and it becomes difficult for us to refuse for the sum involved is only Rs. 2, or 42 cents or 3 shillings per annum. May I, therefore, request you to help us in enrolling more paid subscribers for the Bulletin ?

We have launched a campaign to secure advertisements for this publication as well, and in the course of the next few years, we hope to build up a stable advertisement revenue.

In consultation with the Secretary-General, we have also appointed an Advisory Board for the Bulletin to render us advice and guidance, to procure first-hand information and contributions, to secure advertisements and to help promote the sales of the Bulletin. The names of the members of this Board are as follows :—

Australia	...	...	F. H. Rowe, Director-General of Social Services, Commonwealth of Australia, MELBOURNE.
Burma	...	...	U Aung Min, Director of Social Services, Union of Burma, RANGOON.

Ceylon	...	...	Dr. R. L. Tiruchelvam, Director of Social Services, Government of Ceylon, COLOMBO.
India	...	...	M. S. Gore, Principal, Delhi School of Social Work, DELHI.
Indonesia	...	...	Dr. S. S. Pelenkahu, Chief of the Division for Foreign Relations, Ministry of Social Affairs, Republic of Indonesia, DJAKARTA.
Japan	...	...	Chujiro Kimura, Vice-Minister of Health & Welfare, Government of Japan, TOKYO.
New Zealand	...	...	Prof. W. G. Minn, Head, School of Social Science, WELLINGTON
International Orga- nizations in SEA	...	...	Dr. J. F. Bulsara, UN Consultant on Social Welfare to Government of Burma, RANGOON.
Editor	...	...	B. Chatterjee, Assistant Secretary-General, South-East Asia Regional Office, BOMBAY.
Assistant Editor	...	...	Miss Shirin F. Dastur, Assistant Secretary, SEARO, BOMBAY.

N.B.—Names of consultants in Pakistan, Thailand, Philippines, Malaya and Singapore, Iraq and Iran will be announced later.

Directory of National Social Welfare Agencies in SEA

Ever since this Office was set up in 1951, we have been greatly handicapped owing to a lack of accurate knowledge and information about national social welfare organizations in various countries. Therefore, when this office was set up on a permanent basis, we sent a questionnaire on the subject to our National Committees and Consultants, soliciting information on various national social welfare organizations in their respective areas.

We are glad to inform you that the information about national agencies in Australia, Burma and India is complete whereas Pakistan still continues to send us the requisite material.

Originally, it was our idea to publish a Directory of these organizations in a single volume. It now appears that we may have to wait

for some time until all the material is assembled. For the present, therefore, we have decided to publish each country's directory in the various issues of the Bulletin and take off-prints for circulation and use. We already have the Australian Directory ready with us in the second issue of the Bulletin.

The René Sand Memorial Fund

The President wrote us a couple of months ago with a request that we have the René Sand Memorial Fund pamphlet printed in India for distribution within the S.E. Asian Region. Hence, we have had 500 copies printed and widely distributed to all our National Committees and Consultants. We have not yet heard from them except in the case of Australia which has sent an encouraging response. We are glad to inform you that we have already been able to secure about Rs. 2,100 from India towards this Fund. We have also made known this Appeal in the second issue of our Bulletin and we hope that it will bear fruit. We hope to contribute at least Rs. 5,000 from our Region.

Regional Participation at the Toronto Conference

We had 1,000 copies each of the two pamphlets on the Toronto Conference printed and circulated all over the Region. We are happy to state that a fairly large contingent from S. E. Asia is hoping to attend the Conference—viz.,

<i>Country</i>	<i>Approximate Number of Delegates</i>
Australia	5
Burma	5
India	70
Indonesia ... ..	...
Iraq	1
Japan	4
Korea	4
Pakistan	5
Philippines	1
Vietnam	1

In this connection, we had drawn up a Low Cost Group Travel Scheme, of which advantage has been taken by about 40 delegates from India. Our Official Travel Agents for this purpose have been Messrs. Trade Wings, Ltd., 30, Rampart Row, Bombay 1, India.

The response in India to this eight weeks' study tour has been unexpectedly enthusiastic. We are only sorry that we could not accept more Indian applications due to difficulties in securing dollar exchange for a larger group.

Invitation to the Ninth Session of I.C.S.W. in 1958

We are pleased to state that in response to a circular regarding the site of the Ninth Session of the International Conference in Social Work in 1958, two National Committees from our Region—viz., Japan and Burma, have so far expressed a keen desire to invite the world meeting to their respective countries. The Japanese invitation has been forwarded through the Ministry of Health and Welfare, whilst the Government of Burma has extended the invitation to hold the Conference in their country. I would strongly plead that the 1958 Conference be held in our part of the world. This will set up a healthy tradition of rotation—viz.,

Atlantic City (North America)	...	1948
Paris (Europe) ... ..	...	1950
Madras (Asia) ... ..	...	1952
Toronto (North America) ...	...	1954
Munich (Europe) ... ..	...	1956

It naturally follows that the 1958 Conference should be held in Asia. The Japanese National Committee has indicated Tokyo as the site and although the Burmese Committee has not indicated the exact location, I presume it will be Rangoon. Both these invitations are placed before you for your sympathetic consideration.

Conferences on Social Work in the Region

Burma—For the first time in the history of Burma, social workers of the country—representing both governmental and voluntary agencies, came together in a Conference held at Rangoon in January, 1954. It was convened primarily to form a Union Council of Social Service which was also to serve as the National Committee of the International Conference of Social Work in Burma and secondly, to provide a meeting ground for all social workers.

Since Independence, Burma has been working towards a social welfare state and for some years, it has felt the need for more pronounced activity in the field of organized social work. The Report of the UN Social Services Mission (headed by Dr. J. F. Bulsara) also suggested to the Government that in order to implement its recommendations, they

would have to build up a cadre of both voluntary and professionally trained social workers. Hence the convening of the Conference was one vital step in this direction.

The conference held at the Mass Education Centre in Rangoon received an extremely encouraging response in the shape of about 500 delegates and observers. There was naturally a preponderance of women delegates, as the main group of voluntary workers belong to the women and infant welfare societies spread throughout the country. The Prime Minister, U Nu, inaugurated it and the Minister for Social Welfare, U Ba Saw, reviewed the achievements and future programme of the Burmese Government in this field. On the invitation of the Conference, the Assistant Secretary-General was invited as a fraternal delegate to attend the conference and addressed a session on "National Social Work in the World Setting."

Altogether, it was a very successful session. The delegates approved the formation of the Union Council of Social Service with Mrs. Aung San as President and U Ba Kin as the Hon. Secretary. This Council has applied for recognition as the Burmese National Committee of the International Conference of Social Work.

Philippines—The Philippines Conference of Social Workers of the Department of Social Welfare Administration was held in April—May, 1953, at Manila. The main theme of the Conference was "The Role of Social Work in meeting Community Needs." It was mainly a Conference of Officers of the Department of Social Welfare Administration, Government of Philippines. It was held under the joint auspices of the Social Welfare Administration, UNICEF, etc.

Japan—The National Conference of Social Work was held in Tokyo in November, 1953. About 3,000 delegates participated in the Conference. The Second National Conference of Day Nursery Workers was held in Kanzawa in August, 1953 which was attended by 1,200 representatives. The National Conference of people and child welfare volunteers was also held in August, 1953 in Otsu city, with 3,000 in attendance. The National Association of Medical Social Workers also held their inaugural meeting in September, 1953 where 500 medical social workers discussed common problems facing their profession.

India—The Sixth Session of the Indian Conference of Social Work was held in Hyderabad in December, 1953 under the Presidentship of Dr. Jivraj N. Mehta. About 450 delegates and observers discussed Social Services and the Five-Year Plan ; Health Education ; Tribal Welfare ; and Social Defence.

National Committees and Consultants

In Australia, we have the nucleus of a National Committee which is functioning under the aegis of F. H. Rowe, Director-General of Social Services and also Vice-President of the International Conference of Social Work. The Australian Association of Social Workers has also evinced interest and we hope to form a strong National Committee in the not too distant future.

Burma has recently formed the Union Council of Social Service which will act as the Burmese National Committee of the International Conference of Social Work. Its President is Mrs. Aung San and the Hon. Secretary is U Ba Kin, Secretary of the Social Planning Commission.

The *Indian* National Committee—viz., the Indian Conference of Social Work, is progressing satisfactorily under the Presidentship of Dr. Jivraj N. Mehta, Minister of Finance, Prohibition and Industries, Government of Bombay.

The *Japanese* National Committee is quite an active one and we are grateful to Chujiro Kimura, Vice-Minister of Health and Welfare, for his tremendous enthusiasm and co-operation.

We have not been able to establish a very successful relationship with the *Philippines* National Committee, though we do have a response now and again. We have but recently heard from H. Lucasluna Cayetano, Executive Secretary of the Council of Welfare Agencies, which serves as our National Committee in the Philippines.

Consultants for the remaining countries in the Region, who had been appointed for the Madras Conference, continued to serve as liaisons between the Regional Office and their respective countries. Some, naturally, were more co-operative than others.

The President of the Conference sent letters to the various Governments of the countries of the Region requesting them to co-operate with the Regional Office in establishing nucleus bodies which serve as National Committees of the International Conference of Social Work in their respective countries. Favourable replies in this connection have been received from Iraq, Ceylon, Indonesia, Nepal, Sarawak and Malaya.

The Government of Ceylon and the Minister for Social Service, Iraq, have invited the Assistant Secretary-General to visit their countries to hold a personal discussion on the subject. Owing to a shortage of funds and staff at headquarters, the Assistant Secretary-General has

not yet been able to visit the various countries in his jurisdiction, as he should. However, in the course of the next year he may do so, circumstances permitting.

Significant Development in the Social Welfare Field in SEA

A significant development in the field of social work in this region pertains to the work of the "Social Service Mission" invited by the Burma Government under the auspices of the United Nations. It is believed that for the first time a Government invited a group of experts to plan and report on the organization of welfare activities. I understand that the Report which was submitted in June, 1953, contains many valuable suggestions on planning of social welfare services in Burma and is being currently implemented. Dr. Bulsara, who was the Head of the Mission, has now been invited as a UN Social Welfare Consultant by the Burma Government to implement the recommendations of the Mission. It is unfortunate that copies of this report are not yet available for public use, since it has so far not been published either by the United Nations or the Burma Government.

Financial

At the close of the Madras Conference, on December 31, 1953, we had a balance of Rs. 15,408-5-3, in the International Conference of Social Work, South-East Asia Regional Office account. Thereafter, during the financial year 1st January 1953 to 31st December 1953 we received a grant-in-aid of Rs. 10,000 from the Government of India for the Madras Session. We also received outstanding delegates' fees to the tune of Rs. 5,664-2-0 and Rs. 948-15-0 as affiliation fee from the Japanese National Committee for 1952.

We closed the year 1953 with a balance of Rs. 12,580-9-9 which does not take into account a sum of Rs. 8,600 receivable by us on account of sale of proceedings. We have also been promised a sum of \$3,500, by way of inter-office transfers for the current year. Unfortunately, we have not received any affiliation fees from our national committees either for the last year or for the current year. Let us hope that we will secure adequate support from the National Committees in the South-East Asia Region in the course of the present financial year.

The funds of the International Conference of Social Work are in current account of the Central Bank of India, Ltd., which is not an exchange bank and since we have to deal with foreign exchange now and again, it is proposed to transfer this account either to the State Bank of India or Lloyds Bank, Bombay Branch.

Establishment

At present, the South-East Asia Regional Office works in charge of the Assistant Secretary-General, who serves on a part-time basis.

Miss Bani Q. Singh, M.A. (SW), who worked as full-time Assistant Secretary of the International Conference of Social Work, South-East Asia Regional Office, since October 1, 1951, resigned her post on January 31, 1954, in order to complete her doctoral requirements of the Bombay University. After completing her work for Ph.D. in July of this year, she will proceed to U.S. for higher studies in social work on a scholarship from the American Federation of University Women. We wish her every success and hope she will re-join our staff on her return from the U.S.A.

In the vacancy caused, we have appointed Miss Shirin F. Dastur, B.A., Dip. SSA (TISS), DPSA (Oxon), as Assistant Secretary of the Regional Office on a part-time basis. She also works for the Indian Conference of Social Work on a similar basis. Miss Dastur was the co-editor of the Proceedings of the Madras Session along with Mrs. Gulestan R. B. Billimoria.

We have at present a part-time stenographer and an accounts clerk and a full-time typist clerk for the Regional Office.

We take this opportunity of expressing our thanks to the officers of the Indian Conference of Social Work, specially the President—Dr. Jivraj N. Mehta and Mrs. Gulestan R. B. Billimoria, Hon. Gen. Secretary, for all the help and guidance they have given us from time to time.

We are also grateful to George E. Haynes, President ; Joe R. Hoffer, Secretary-General and Miss Ruth M. Williams, Executive Officer of the International Conference of Social Work for the co-operation, support and guidance they have extended to us from time to time.

Lastly, this report will be incomplete without a word of appreciation for the devoted and enthusiastic work put in by the officers and staff of the Regional Office.

Minutes : Attachment 4

PERMANENT COMMITTEE OF THE I.C.S.W.

Summary of Financial Reports and Budgets for 1948/56

	Expenditures		Receipts		
	Total	Total	Cash-National Committees	Contributed Services	Other
1948 ...	\$21,636.59	\$19,755.15	\$7,963.00	None	\$11,792.15
1949-50 ...	30,340.23	33,740.04	18,441.68	None	15,298.36
1951-52 ...	62,183.11	70,967.63	31,882.05	\$10,615.43	28,470.15
1953-54 (est.)	62,225.48	67,516.45	23,550.00	17,600.00	26,366.45
1955-56 (Budget B)	151,850.00	166,750.00	116,500.00	21,000.00	29,250.00

PERMANENT COMMITTEE OF THE I.C.S.W.

**Unanimous Report of Committee on Time and Place—
IXth International Conference—1958.**

I. Members of the Committee

Mrs. Sankey—Canada
Dr. Colucci—Italy
Lady Noon—Pakistan
Mrs. Wollmer—Sweden
Miss Hoey—U. S. A., Chairman

II. Invitations—3.

Italy 1956—1958
Burma
Japan

Representatives of the three countries made very eloquent presentations of the reasons why they wished to have the I.C.S.W. come to their country.

III. Principle of Rotation

Shall the I.C.S.W. observe a policy of rotation of continents in its choice of a meeting place ?

Recommendation : The Committee recommends that this procedure be followed except where unusual circumstances indicate another choice, such as war, disaster, etc. Since at this time no exceptional circumstances exist, the Committee recommends that the principle be followed.

IV. Factors to be Considered in Selection of Site

- (1) Geographic location—continent and country in that continent.
- (2) Location of country in respect to previous conferences and possibility of interesting groups of countries not previously adequately represented.
- (3) Theme of the Conference.
- (4) Facilities and other resources available for the Conference.
- (5) Possibility of drawing substantial numbers from the country and adjacent areas.

V. Choice of Country for Conference

- (1) On the assumption that the Permanent Committee would agree on the principle of rotation, Italy could not be considered because of the location of the 1956 Conference in Europe. However, the Committee hoped that Italy, which had extended an invitation to the Conference in 1956 and 1958, would be considered when Europe is again the appropriate location for the Conference.
- (2) In deciding between Burma and Japan, consideration was given to the fact that the 1952 Conference in India gave an opportunity to the delegates to see conditions and social work developments similar to Burma and a Conference in Burma would draw delegates from somewhat the same area as India.
- (3) Therefore, the decision of the Committee was for Japan as the site for the 1958 meeting and Tokyo as the city best equipped to handle the Conference.

VI. Time

Since a university campus would be used for housing delegates, in addition to hotels, between the middle of July and the middle of September would be a desirable time.

Minutes : Attachment 6

PERMANENT COMMITTEE OF THE I.C.S.W.

**List of International Organizations Invited to Send Observers to Toronto
Meeting of the Permanent Committee**

1. Boy Scouts' International Bureau
2. Catholic International Union for Social Welfare
3. Friends World Committee
4. International Committee of Schools of Social Work
5. International Federation of Settlements
6. International Federation of Social Workers
7. International Social Service
8. International Society for the Welfare of Cripples
9. International Union for Child Welfare
10. International Union of Family Organizations
11. League of Red Cross Societies
12. Salvation Army, International
13. World Association of Girl Guides and Girl Scouts
14. World Federation of Mental Health
15. World's Alliance of Y.M.C.A.'s
16. World's Y.W.C.A.

Minutes : Attachment 7

PERMANENT COMMITTEE OF THE I.C.S.W.

Report of the Subcommittee on Nominations

Region	President and Vice-Presidents	Treasurer	Executive Committee
Europe ...	Haynes ... (United Kingdom) Sark ... (Netherlands)	Monnin ... (France)	Muthesius (Germany) Luppinacci (Italy) Guérin- Desjardins (France) DeNave (Belgium) Astbury (United Kingdom)
Near East ...	Goutos (Greece)		
Asia ...	J. Mehta (India)	Billimoria (India)	U Ba Kin (Burma) Kimura (Japan)
North America ...	Davidson (Canada)	Dewar (Canada) Carey (U.S.A.)	Hoehler (U.S.A.)
South America ...	Mancini (Brazil)		Vergara (Chile) Chans (Uruguay)
International Interests			Howard (U.S.A.)

INTERNATIONAL CONFERENCE OF
SOCIAL WORK

Dr. RENÉ SAND

1877—1953

The news of the death of Dr. René Sand in August 1953 was received with widespread sorrow and a sense of irreparable loss to the cause of social progress. Untiring in his labours to the very end, his whole life was a distinguished record of devoted service to the welfare of his fellow men, not only in his own native land of Belgium, where he was a beloved and admired leader, but also in many other countries in distant parts of the world. He was an outstanding figure in medicine and social welfare and his contribution to thought and practice was of decisive importance during the past thirty years. His guiding hand was as eagerly sought by unknown social workers as by the great centres of international planning where his influence was acknowledged to be outstanding by the medical men of his time.

A former Professor of Social Medicine in the Free University of Brussels, his writings have been translated into many languages. As Secretary-General of the League of Red Cross Societies, he played an outstanding part in the extension of its noble work. For many years he served the humanitarian causes of the League of Nations, and more recently was one of the leading experts who laid the foundations for the World Health Organisation. He was, until the time of his death, the President of the International Federation of Hospitals and of the International Committee of Schools of Social Work. His pioneer work in these fields has been widely acclaimed.

Dr. Sand was also the Founder, for many years President, and since 1948, Honorary President of the International Conference of Social Work. His leadership of this organisation brought him into touch with countless workers in many countries and his memory will long be cherished by all who met him and came under the influence of his radiant personality.

Greatly moved by his example, the members of the International Conference have been led to initiate a simple memorial in his name, which is here briefly set forth. After consulting some of his many friends and associates, the officers of the Conference have decided to make an

appeal to all organisations and individuals who know the sterling value of his life to contribute to a Memorial Fund to carry on his message for international understanding and goodwill.

It is proposed that the Fund should be used to provide a René Sand Prize, to be awarded every two years to some individual who has rendered outstanding service in social medicine or social welfare. It is intended that the award shall be presented at each of the biennial meetings of the International Conference, when workers are gathered together from all parts of the world, and when it will be possible to recall his memory in a manner worthy of his great service and example. The amount contributed to the Fund will determine the length of time during which the Prize can be awarded, but it is hoped to raise a sum of 10,000 dollars (£3,570), to be expended over the next ten years.

Contributions, however, large or small, will be gratefully received by the officers of the International Conference and will be most carefully administered by them. Will you please make known this appeal in any quarter where the causes which Dr. Sand served so faithfully are held in special regard ?

We ask you to join us in this act of commemoration. To honour his name is to assert one's faith in the future of men and in their capacity to live together in harmony as citizens of the world.

G. E. HAYNES,

President.

J. R. HOFFER,

Secretary-General.

Contributions may be sent to any of the following :—

G. E. Haynes, President,

26 Bedford Square, London, W.C.1, England.

J. R. Hoffer, Secretary-General,

345 East 46th Street, New York 17, N. Y., U.S.A.

Mlle. I. deHurtado, Secretary-General for Europe,

5 rue Las Cases, Paris 7e, France.

B. Chatterjee, Secretary-General for South-East Asia,

6/A Cooperage, Bombay 1, India.

*Or to the Secretary of the National Committee of
the International Conference in your country.*

APPENDIX II
EXECUTIVE COMMITTEE
OF THE
INTERNATIONAL CONFERENCE OF SOCIAL WORK

President :

- 1956 George E. Haynes, General Secretary, National Council of Social Service, 26 Bedford Square, London, W.C. 1, England.

Vice-Presidents :

- 1958 George F. Davidson, Deputy Minister of National Welfare, Jackson Building, Ottawa, Ontario, Canada.
- 1956 Michel P. Goutos, National Council of Social Welfare in Greece, Imatio Hriki Building, 113 Vasilissis Sophias Avenue, Athens, Greece.
- 1958 Luis Carlos Mancini, Co-ordinator of Social Work, Committee of the National Social Welfare Commission, Ministerio do Trabalho, Avenida Presente Antonio Carlos, Rio de Janeiro, Brazil.
- 1958 Dr. Jivraj Mehta, Minister of Finance, Prohibition and Industries, Secretariat, Fort, Bombay-1, India.
- 1956 Dr. H. M. L. H. Sark, 1't Hoenstraat, The Hague, Netherlands.

Treasurer-General :

- 1958 William H. Dewar, Executive Director, Community Chest of Greater Toronto, 100 Adelaide Street West, Toronto, Ontario, Canada.

Assistant Treasurers-General :

- 1956 Mrs. Gulestan R. B. Billimoria, Honorary General Secretary, Indian Conference of Social Work, 16 Government Hutments, 6/A Cooperage, Bombay-1, India.
- 1958 Harry Carey, Executive Director, United Community Services, 14 Somerset Street, Boston, Massachusetts.
- 1956 Roger Monnin, President de l'Union Nationale des Caisses d'Allocations Familiales, 47 rue de Mauberge, Paris IXe, France.

Members :

- 1958 B. E. Astbury, O.B.E., General Secretary, Family Welfare Association, Denison House, 296 Vauxhall Bridge Road, London S.W. 1, England.
- 1956 Dr. Juan Carlos Chans, Lavalleja 1824, Montevideo, Uruguay.
- 1958 J. Guérin-Desjardins, Conseil Psycho-social d'Entreprises, 33 Boulevard Saint-Michel, Paris Ve, France.
- 1958 Fred K. Hoehler, Executive Director, Citizens of Greater Chicago, 173 West Madison Street, Chicago, Illinois.
- 1956 Donald S. Howard, Dean, School of Social Welfare, University of California at Los Angeles, Los Angeles 24, California.
- 1958 Chujiro Kimura, Vice Minister, Ministry of Health and Welfare, Koseisho, Tokyo, Japan.
- 1956 U Ba Kin, Secretary, Social Planning Commission, Government of the Union of Burma, 44, Signal Pagoda Road, Rangoon, Burma.
- 1956 Mrs. Josette Lupinacci, Director, School of Social Work of Rome, Via 24, Mazzio 7, Rome, Italy.
- 1956 Dr. Hans Muthesius, Deutscher Landesausschuss der Internationalen Konferenz für Sozialarbeit, Werderstrasse 1, Cologne, Germany.
- 1956 Simone de Nave, Secrétaire Générale Adjointe du Comité Belge de Service Social, 6, square de la Residence, Bruxelles, Belgium.
- 1958 Laura Vergara, Santa Cruz, Social Welfare Adviser for South America, Technical Assistance Administration, United Nations, Av. Providencia 871, 7° Piso, Casilla 179-D, Santiago, Chile.

APPENDIX III

CONSTITUTION OF THE INTERNATIONAL CONFERENCE OF SOCIAL WORK

I. Purpose

The purpose of the International Conference of Social Work is to provide an international forum for the discussion of social work, social welfare and related issues and to promote the exchange of information and experience among social workers, social agencies and others interested in social welfare throughout the world.

It is also the purpose of the International Conference of Social Work to facilitate and promote co-operation among international organizations related to the field of social welfare. It is non-political, non-governmental and non-sectarian. It does not undertake activities of an operational nature.

Hereinafter the International Conference of Social Work is referred to as the Organization.

II. Seat

The seat of the Organization shall be established by the Permanent Committee. It may be changed by the Executive Committee. Regional offices may be opened in any part of the world by decision of the Executive Committee.

III. Membership

Without regard to race, creed, sex or political affiliation, membership in the Organization shall be open to individuals and organizations sympathetic with the objectives and activities of the Organization. Members are as follows :

- (1) Individuals ;
- (2) Organizations, i.e., individual societies and associations below the national level working in the interests of social welfare ;
- (3) National organizations, both voluntary and official ; and

(4) International Organizations as Associate Members.

Applications for membership in categories (1), (2) and (3) shall normally be made to the National Committee in the country of the applicant. In the case of countries where no National Committee exists, applications shall be made directly to the Secretariat.

Associate Membership shall be open to International Organizations sympathetic with the objectives of the Conference and who wish to further the cause of international social welfare by participation in the Conference meetings and discussions. Associate Members of the Conference shall retain full autonomy and full right of relationship with the various organs of the United Nations. Applications for Associate Membership shall be made directly to the Secretariat.

IV. Organs

1. *National Committees :*

- (a) In each country co-operating in the work of the Organization, there shall be set up a National Committee representative of the full range of social welfare in the country.
- (b) The Secretariat shall promote the establishment of National Committees in as many countries as possible.
- (c) Subject to confirmation by the Permanent Committee, the Executive Committee shall be responsible for considering and deciding upon applications for recognition as the National Committee of any country.
- (d) Each National Committee shall decide upon its own form of organization and procedure.
- (e) The responsibilities of National Committees shall be, among others :
 - (1) To further the purposes of the Organization ;
 - (2) To promote and approve applications for membership in the Organization and to ensure participation in its various meetings ;
 - (3) To select their representatives to the Permanent Committee ;
 - (4) To contribute, in accordance with principles prescribed by the Executive Committee, to the financing of the Organization.

2. *Permanent Committee* :

- (a) The Permanent Committee is the over-all governing body of the Organization.
- (b) It consists of representatives named by the recognized National Committees on the basis of two from each country. The National Committees are responsible for keeping the Secretariat informed of the names of their representatives on the Permanent Committee.
- (c) In the absence of the President, the Secretary-General shall serve as Convener of the Permanent Committee, which shall then select a chairman from among the Vice-Presidents present.
- (d) The term of office of the Permanent Committee shall be not less than three and one-half years. It shall be from the end of one Conference (beginning with that in July 1950) to the end of the first Conference held immediately after the close of a period of three and one-half years.
- (e) During the term of office of the Permanent Committee, National Committees may at any time replace their representatives for the unexpired term. National Committees may also designate alternates for representatives who are temporarily unable to serve.
- (f) Members of the Executive Committee not already members of the Permanent Committee shall be ex-officio members of the Permanent Committee.
- (g) The Permanent Committee shall meet immediately preceding each Conference and at other times at the call of the Executive Committee.
- (h) All members of the Permanent Committee are entitled to vote, on the basis of two votes for each National Committee, one vote for each affiliated international organization and one vote for each officer and each other member. National Committees not represented in a meeting of the Permanent Committee may designate any member of the Committee as their proxy. No member, however, may hold proxies for more than two National Committees.

- (i) A quorum of the Permanent Committee shall consist of representatives or proxies of one-third of the National Committees.
- (j) Between meetings of the Permanent Committee, the Executive Committee may submit proposals to the Permanent Committee by a postal ballot. In the conduct of this ballot, it shall submit the text of the proposal in full and allow 100 days from the date of dispatch before closing the ballot. A proposal submitted in this manner and receiving a simple majority of the ballots returned, shall be considered as a decision of the Permanent Committee, provided that ballots are received from at least one-third of the representatives of the National Committees.
- (k) The responsibilities of the Permanent Committee shall be :
- (1) To determine its rules of procedure and form of organization ;
 - (2) To determine the broad policies to govern the programme and activities of the Organization ;
 - (3) To elect the Executive Committee ;
 - (4) To review reports submitted periodically by the Executive Committee and the Secretariat ;
 - (5) To determine the basis of affiliation and association with international organizations ;
 - (6) To elect a President, a Treasurer and five Vice-Presidents, at least four of whom are drawn from the membership of the Permanent Committee, whose terms of office shall be the same as for the Permanent Committee. The powers and duties of the officers shall be prescribed by the Executive Committee ;
 - (7) To define policies for ensuring the participation in the Permanent Committee of countries where no National Committee exists.

3. *Executive Committee :*

- (a) The Executive Committee shall be representative of both national and international interests.
- (b) It shall consist of the officers and members elected by the Permanent Committee, to a combined total of twenty-one.

Not less than fifteen members of the Executive Committee, including the officers, shall be from the membership of the Permanent Committee. Election shall be upon nomination by the Permanent Committee or a National Committee.

- (c) With the exception of the officers and representatives of international organizations, not more than one member of the Executive Committee shall come from the same country.
- (d) The term of office of the elected members of the Executive Committee shall be the same length as that of the Permanent Committee. However, the term of ten of the elected members shall be from the end of one Conference (beginning in July 1954) to the end of the first Conference held immediately after the close of a period of one and a half years, and thereafter not less than three and one-half years.
- (e) The Executive Committee shall meet at least annually.
- (f) The responsibilities of the Executive Committee shall be :
 - (1) To prescribe its rules of procedure and form of organization;
 - (2) To elect or employ a Secretary-General and other executive officers of the Organization ;
 - (3) To determine, in accordance with principles prescribed by the Permanent Committee, the programme and activities of the Organization ;
 - (4) To fix the budget of the Organization, arrange its financing and prescribe privileges and duties of membership ;
 - (5) To change if necessary the seat of the Organization and to establish such regional offices as may be required ;
 - (6) To determine the frequency and place of all general conferences, consultative councils and other meetings of the Organization and to establish the machinery necessary for their conduct ;
 - (7) To define, within broad policies prescribed by the Permanent Committee, the relationship of the Organization to other international organizations ;
 - (8) To fill until the next meeting of the Permanent Committee any vacancy arising on the Executive Committee ;

- (9) To recognize, within broad policies laid down by the Permanent Committee, National Committees.

4. *Secretariat* :

- (a) The Secretary-General is the executive officer of the Organization and shall carry out the duties prescribed by the Permanent and Executive Committees.
- (b) The responsibilities of the Secretary-General shall be among others :
 - (1) To report within ninety days to the National Committees all actions of the Permanent and Executive Committees.
 - (2) To arrange for the publication of proceedings of conferences and other documents of the Organization.

V. Means of Action

The means of action for the implementation of the aims described in Article I, are :

- (1) General conferences where individuals and national and international organizations, whether or not members of the Organization, may meet for common study of problems related to social welfare ;
- (2) Exchange of views through special consultative councils of international organizations, in which the organizations shall examine without taking formal action social welfare questions and programmes, including those of the United Nations and its specialized agencies ;
- (3) Provision between conferences to National Committees of national and international organizations of such help and information as may be feasible ;
- (4) Encouragement to National Committees to diffuse in their own countries the results of the work of conferences and to promote in their countries measures for effective progress in the field of social welfare.

VI. Amendment of the Constitution

This constitution may be amended by a two-thirds vote of the Permanent Committee, provided notice of the amendment is filed with the Secretary-General and submitted to the National Committees at least 100 days before the meeting of the Permanent Committee.

Between meetings of the Permanent Committee, the Executive Committee may submit to the Permanent Committee proposals for the amendment of the constitution by a postal ballot. In the conduct of this ballot it shall submit the text of the proposed amendments in full and allow 100 days from the date of dispatch before closing the ballot. Any amendment submitted and voted upon under this procedure shall be regarded as an amendment of the constitution, provided it is supported by two-thirds of the members of the Permanent Committee.

VII. Dissolution of the Organization

A decision to dissolve the Organization requires the same vote as an amendment to the constitution.

This Constitution was drafted in Paris, July, 1950, circulated to the National Committees during 1950 and 1951, and approved by the Executive Committee in Rome in August, 1951. It was revised by the Permanent Committee in 1954.

APPENDIX IV

LIST OF PARTICIPATING COUNTRIES AND INTERNATIONAL AGENCIES

Argentina
Australia
Austria
Belgium
Bolivia
Brazil
British Guiana
Burma
Canada
Chile
Colombia
Cuba
Egypt
El Salvador
Formosa
France
Germany
Greece
India
Indonesia
Iran
Iraq
Israel
Italy
Japan
Lebanon
Luxembourg
Malaya
Mexico
Netherlands
New Zealand
Panama

Pakistan
Peru
Philippines
South Korea
Spain
Sweden
Switzerland
Syria
Thailand
Turkey
Uganda
United Kingdom
United States of America
Uruguay
West Indies
Yugoslavia
Food and Agriculture Organization
Inter-Governmental Committee on European Migration
Pan-American Union
United Nations
United Nations Educational, Cultural and Scientific
Organization
United Nations Korean Reconstruction Agency
United Nations Technical Assistance Administration

APPENDIX V

INTERNATIONAL CONGRESS OF
SCHOOLS OF SOCIAL WORK

Toronto, 3rd and 4th July, 1954

Introduction and Convocation

The Congress was opened with a welcome by Dean Charles E. Hendry, President of the Programme Committee, Director of the School of Social Work at the University of Toronto and President of the National Committee of Canadian Schools of Social Work. He was followed by Father André M. Guillemette, Director of the Social Service Section of the University of Montreal.

First Session

The Chairman of the first meeting was Miss Josephina R. Albano of Brazil, Head of the Social Service Division of the Pan American Union who introduced Dr. Murray Ross whose subject was "Community Development for Health and Welfare and its Implication for Professional Social Work Education." Miss Albano emphasized the important role which well-trained social workers might play in the development of adequate health and welfare programmes at the local level.

COMMUNITY DEVELOPMENT FOR HEALTH AND WELFARE AND ITS IMPLICATIONS FOR PROFESSIONAL SOCIAL WORK

by MURRAY G. ROSS

Associate Professor of Social Work, University of Toronto

I

In this paper I want to attempt to identify the position of community development in the multiplicity of "self-help" and "assistance" programmes throughout the world, to describe the unique and distinctive nature of the community development approach and its potential values, and to suggest some implications for social work education. In doing so I am not going to confine myself to welfare programmes, for it seems to me that these are but a part of assistance and aid programmes. They are, in fact, subordinate to the economic aid programme and this latter is in such a dominant position that many other aspects of aid have to adjust in nature and tempo to it.

While throughout the paper I will yield to the perhaps natural temptation of discussing projects in what is called "less developed countries,"* the basic points to be made later will be equally applicable to Canada and the United States. In fact, consideration of the nature of "self-help" programmes in other countries is very slowly awakening us Americans to the realization that our own methodology in the community has been somewhat less than adequate and that we have failed to apply fundamental insights and principles in dealing with some of our own problems of social disorganization. As the frozen attitudes of superiority begin to melt in North America, we begin to see that we have within our own society clusters of people and problems similar to those of other countries; that we have, indeed, much in common with what we call less developed countries; and that we need to search co-operatively for directions for our work.

* I recognize here that to divide the world into "less developed" and "developed" countries over-values automats and plumbing and devalues music and philosophy, but I have been unable to find another word that is acceptable and understandable.

II

The most significant fact to us, as social workers, about the less developed countries is that, since World War II, many of these latter have undergone, or are undergoing, nothing less than a very profound social revolution. Significant aspects of these revolutions have been independence from colonial status, a shift in the traditional economic base of the nation, industrialization, urbanization, and the many changes in social living which are intrinsic aspects of such fundamental movements. I hope you will not feel that social revolution is too strong a word to describe these changes, for nothing less than such a term seems adequate to me. Most competent observers with whom I am acquainted agree that a marked shift in the economic system of a nation means a social revolution. And in the last ten decades we have been witnessing vast changes in century-old ways of making a living in nation after nation. Such shifts inevitably mean radical changes in the whole culture ; and that such shifts have been going on at a remarkable pace can hardly be denied.

When I suggest social revolution, I am describing what I believe is the actual situation. Whether these radical changes should have been encouraged, stimulated, or initiated ; whether the methods used by indigenous or external experts were valid ; whether the process of change should continue to be encouraged and nourished—all these suggest questions which are only partly relevant at this time. They have relevance, perhaps, in the situations in which marked change has yet to be induced. In these latter situations social workers have the opportunity of performing a rather different function—that of facilitating a co-operative process of development that is both relatively comfortable and consistent with traditional habits of life.

But let us not be over optimistic about the opportunity we will have to encourage people to work at their problems at their own pace. The dominant objectives and motivations that lie behind the accelerated and induced change in many less developed countries are not those of the social worker. The motivations, unfortunately, are not primarily humanitarian. Primarily, the objectives of many aid programmes are political and economic. Let me suggest why this is so.

In the first place, by far the largest and most influential assistance and aid programme is that of the United States. It is not too much to say, I believe, that that country has a monopoly of the resources available for economic aid to other countries. No other country, nor any international organization, can even remotely approach the resources available

to, and used by, the United States in foreign aid programmes. In 1950, a grand total of about six billion dollars of public and private money was spent by the United States in grants and loans to other countries. About three-fourths of this was government money which included, of course, grants to U.N. and its agencies. This total far exceeds that spent by any other government or organization. Now it is important to recognize the purpose for which this money is being spent. Professor Jacob Viner of Princeton University in an important essay on "America's Aims and the Progress of Under-developed Countries" said: "The first interest (of the United States) . . . and one . . . which is going to be given major weight as long as the present international tension continues, will be the security interests of the United States. We are seeking willing and strong allies. We are seeking the maintenance and development of overseas sources of strategically important raw materials. The second set of interests which underlie our national policy are economic in nature. It is the belief of our government . . . that other countries which play a role in international economic network of which we are a part contribute positively by their prosperity to our own prosperity. They give us growing and profitable markets for our exports. They provide good sources of supply for the goods which we desire to import."

Secondly, within many of the less developed countries new governments, justifiably anxious to make use of many sources of aid available, and incidentally to maintain themselves in power, are susceptible to the suggestion of experts through whom aid may be obtained. Many national governments seem to become hypnotized by the prospect of the prosperity and prestige that will flow from the use of "Western technical know-how" and themselves become involved in advocating a mechanical and industrial revolution. One finds, therefore, within less developed countries another force which presses for rapid change in the economic life of a nation.

Now, given these forces at work, it seems to me inconceivable that there would not be some incompatibility between those "helped" and those giving the "help". The primary objectives here mean that it is coincidental if the assistance programme provides for indigenous needs, if the programme meets human needs, if the programme contributes to community development. An entirely different objective is given priority over these latter considerations. This is not to say, as Viner himself suggests, that humanitarian motives are not present in assistance and self-help programmes. They play an increasingly important role

and cannot be separated from security, economic, and political motives. But humanitarian and welfare motives are not the primary or only reason and we would do ourselves an injustice if we believed they were. And because of the size of the economic aid programme, it tends to be the dominant influence, to set the pace, to establish the pattern.

This point is emphasized because it seems apparent that pressure for such changes as will lead to speedy technical development will continue to be exerted. There will be, of course, health, educational, welfare and other programmes but, unless this analysis is completely invalid, the main effort of assistance programmes will focus on reconstruction of the economic base of the less developed countries, and a good deal of stimulation will be given to making these changes rapidly. To ignore this fact seems to me to be unrealistic. This is the kind of world we live in. We social workers are not setting the pace, nor as yet determining objectives or method. In spite of Toynbee, it is not yet a welfare world and much welfare work will have to be adapted to this reality. Our efforts as social workers will be directed, I believe, at (a) helping individuals, groups and communities of people to find as much security as possible in a changing world which they do not always understand and (b) encouraging and pressing for those types of developmental programmes which are more considerate of the wishes, feelings, and habits of life of the great masses of people.

III

In spite of the primary motivations for changing the social and economic structure of many nations, and the often crude methods used to induce these changes, experience has already taught a good many hard lessons to planners and experts both within and outside less developed countries. It is possible to distinguish a number of significant changes in methods of work. One can hardly classify these as trends although, I believe, some of them represent movement from one set of premises to another. These changes in method, which as you will see are not discrete units, I will set forth quickly since I am sure they will be familiar to most of you.

(1) The first I would suggest is a change from the initiation of action by external agents to a disposition to provide aid only when specifically asked. The prior assumption was that not only could the outside expert diagnose the needs of a given country and prescribe the means of meeting these needs, but that as a representative of a "superior culture" he had an obligation to do so. Thus technicians floated around almost like missionaries "carrying the gospel" to those who had not

seen the light. Very few assistance programmes now initiate action unless requested by a national government or one of its departments. True, the request is often the representation of some small planning group or an élite—and little consideration is given to the feelings of those likely to be deeply affected by the proposed project—but increasingly the principle of responding only to specific requests for help is becoming firmly established and is penetrating all forms of assistance programmes both outside and inside less developed countries.

(2) A second change is movement from merely providing the equipment or service requested to assuring its full use. Experience soon demonstrated that it was not sufficient simply to provide new services, be they mechanical, educational or social. People must be taught the value of these services and the way in which they should be used. Thus, it was not adequate for the expert merely to prescribe; he must also persuade. If the new devices were to be fully used, a "selling job" had to be done. Therefore, "experts" of all kinds, local and foreign, developed a vast number of devices for gaining acceptance for their ideas—and like our advertisers, used bonuses, bribes and propaganda.

(3) A third change is from simple sales methods to much more sophisticated techniques of change. This again grew out of sad experiences with other methods. People did not stay "sold" on the new methods—after the experts left, they often drifted back to their old ways. There developed, therefore, a series of methods—many used by social workers on this continent for securing acceptance and support for their ideas. This led to much more attention to involving local people, especially local leaders, in the development of the service; to training leaders to carry on the work; to organizing committees; to educational programmes involving movies, discussion groups, pamphlets; to developing and operating pilot projects; and many other devices with which we are familiar.

(4) A fourth change is from the use of such relatively unrefined techniques to the use of social science, especially anthropological, insights. The task of the social scientist is to advise on ways changes can be made with the least disturbance and resistance. It is a means of, what many people call, "adapting the programme to the culture." As Samuel Hayes of the U.S. Point Four Programme conceives it, the task of the social scientist is to consider each proposed change, "to identify the particular traits of the particular groups of people who would be affected by these proposed changes; to advise about the re-

sistances to, or support for, these changes likely to be formed in the local culture and society ; and to recommend modifications in the proposed programme of development or in the proposed methods of introducing changes." Here presumably is the application of science to the problem of getting people to do that which some group feels would be " good " for them.

(5) A fifth change has been towards a growing consideration of what is commonly called the social consequences of technical change. This has meant an awareness of the effects of change in one part of the community on all other parts of the community and the broadening of planning efforts to include consideration of development for the whole community. Thus one finds Professor Hoselitz of the University of Chicago saying in his new book *The Progress of Under-developed Areas*, " Industrialization, and the accompanying process of urbanization, may mean an increase in physical and mental ill-health, an increase in crime and other forms of conflict, the development of ethnic discrimination, and often the growth of those aspects of personal and group disorganization resulting from the growth of *anomie*. It calls for the establishment of new social services, new public utilities, and the vast enlargement of an administration apparatus. Not all these social costs can be foreseen or estimated correctly, but the very recognition of these problems and their inclusion in some form in developmental plans means that such planning ceases to have a purely economic dimension" Thus even the economists, who are really the " big boys " and the dominant influences in the changes taking place throughout the world, recognize that the changes they initiate in the economic system have wider effects which must be considered, and for which plans must be made. It is interesting to note, however, that invariably the technical experts use the phrase " the social consequences of technical change " *and not* " technical change as a consequence of social action." These expressions represent profound differences in philosophy about which I will speak in a moment.

(6) A sixth change, which stems from the above, is the provision of multiple (but specific) remedies for " under-development " rather than a single remedy such as industrialization. As stated by Professor Ralph Linton, the problem is that " modernization of unmechanized cultures cannot fail to weaken or even destroy joint family patterns. This entails a whole series of problems for the societies in question. They must develop new mechanisms to provide for the economic and psychological needs now taken care of by family organization." There-

fore, plans for economic change must be accompanied by specific plans for education, social services, recreation, etc. Oddly enough, this approach considers the impact of certain changes on the culture as a whole, but in dealing with the problems created, treatment is segmental—it is aimed at specific parts of the culture as if the sum of these parts (education, welfare, etc.) equalled the whole.

(7) Finally, one finds a radical change as experimentation begins from the provision of multiple remedies (i.e., treatment of the parts) to what might be termed “treatment of the whole” or “the development of inner resources.” This approach stresses the need to encourage communities of people to identify their own needs and to work co-operatively at them. Projects are not predetermined, but develop as discussion in communities is encouraged and finds focus in the real concerns of the people. As needs are defined and solutions sought, aid may be provided by national governments or international organizations. But the emphasis is on communities of people working at their own problems. In such an approach, technical change is a consequence of social movement and not vice versa. Change comes as a community sees the need for change and as it develops the will and capacity to make changes it feels desirable. Direction is established internally, rather than externally. Development of a specific institution is less important than development of the capacity of a people to establish that institution. This approach typifies, of course, community development, as we in social work visualize it, at its best.

We must ask now which method or group of methods is best. The tendency during the recent Conference was, I believe, to say the method to be used depends on a number of factors—the people, the problem, the programme, the time. I must confess that I believe the method to be used depends less on the situation than on the objective one has in mind. If the objective is to sell good health to a people, the objective is health and there are a variety of legitimate means to achieve this end; if the objective is to nourish and stimulate community growth and development, this is quite another thing—and many of the methods described are quite inconsistent with this goal.

Before I leave these trends to discuss in more detail the nature of community development, let me make a few comments upon them.

There appears to be increasing question both about the validity of the assumptions upon which many of these approaches rest and of the usefulness of the methods themselves. For example, no less an authority than Jacob Viner has said, “. . . I believe that the most important

single means available to us of rendering mutually beneficial aid consists in proceeding further in the reform of our commercial policy A reduction of our trade barriers . . . can be of greater benefit to other countries than all the much advertised grants, loans and technical aid. It is probably true, however, that it is even more difficult to get significant cuts in the American tariff through Congress than to persuade it to give money away." In other words, real encouragement for growth, Viner suggests, may come less from interference (especially the pressure to Westernize) than by providing trade opportunities, which represent real opportunities for self-help. In other words, trade not aid may be the very essence of economic self-help.

Similarly, there is an increasing amount of criticism of small groups of experts (whether native or foreign) planning and inducing rapid social change, even if this is carried out with the advice of social scientists, and even if provisions are made for social services, education, etc. The issue raised is both whether a people should be unduly stimulated to change and whether they can be so changed. Professor W. Herbert Frankel of Oxford University in a scorching criticism of the 1951 United Nations Report on Economic Development says : ". . . to suggest that rapid structural changes are what is most required overlooks the fundamental question whether the real problem is not to avoid, as far as possible, all types of 'catastrophic' action so as to give time for slower—more organic—and less unstable changes . . ." At a later point, commenting on the report's advocacy of investment in people, he says : "I would be the last to quarrel with the general principle that 'investment in people' should not suffer at the expense of a too high priority for investment in material resources. However, I am not convinced that these generalizations get us very far until we are prepared to be far more critical of the fundamental meaning of such terms. . . . In my view a whole people can no more be given rapid economic development by investment in mass education than it can be given 'democracy' by 'investment' in mass political training. For quite apart from the time all this takes, what is involved is neither just another ready-to-hand goal or action, nor the transfer of a new set of techniques, but the necessarily slow growth of new aptitudes, and of new ways of doing, thinking, and living. We should do everything possible to make the life-giving waters of international culture flow to the uttermost ends of the earth, but let us beware lest pride in *our* ways of life blind us to the social heritage of others. The problem is not to wipe the slate clean in the under-developed countries, and to write our economics and

technical equations on it, but to recognize that different people have a different language of social action, and possess, and indeed have long exercised, peculiar aptitudes for solving the problems at their own time and pace ; aptitudes which must be further developed in the historic setting of their own past to meet the exigencies of the present and the future." There is enough of such critical thinking, I believe, to raise widespread question about the ethics and the efficiency of many of the methods of development which I have described.

There follows, therefore, a search for new methods, a new consideration of the values of community development. Almost everywhere one finds agreement that the people of any community or nation should be the real determinants of what will be done and how fast. But there is apparently an incredible naivete about the ways people may be encouraged and aided in dealing with their own problems. As an example, we have had recently published under the auspices of the Rockefeller Foundation a very impressive study by Leland Allbaugh on *Crete*. The purpose of the study was to see if the level of living in Crete could be raised, and Chester Barnard in his introduction says, "It was found that there were any number of ways in which this might be done. Two methods of approach would be possible : by revolutionary moves initiated and carried out from the top down ; by evolutionary processes set in motion at the grass-roots, geared to the real desires, capacities and local needs of the people themselves. The first method would be quicker, more spectacular, less apt to stick, more likely to destroy important values caught in the overriding process. The second would be harder, more demanding of ingenuity and patience, probably much more enduring." Now, when we study the report itself to see how this second approach is to be implemented, we find it almost barren of suggestions. Apparently there is agreement that something like a process of community development should be initiated but there is only the vaguest idea of how this is to be done. At only two points is the philosophy translated into relevant action and then only in the most inadequate way. At one point the author suggests, "An ideal team might include a public health man, an agricultural scientist, a specialist on social problems of the farm-agent or community organization type," and at another point he suggests "some individual or organization to serve as a continuing catalytic agent for aiding local initiative is desirable." While, therefore, there is a growing appreciation of what is the proper role of community development in assistance programmes, there is little general understanding of how it is done or who is to do it.

IV

In spite of some readiness for experimental work in community development, it cannot be said that we in social work are prepared to make fullest use of this opportunity. In some respects community development is struggling through many of the same problems that case work faced years ago. There is, in fact, a rather interesting similarity. A number of years ago we had the religious counsellor who knew not only the answers but also the problem, even before the client was seen ; in community development we have had the worker who organized people in the community around the worker's conception of community need. Later, we had in counselling a phase of psychological testing in which the individual was advised on the basis of " scientific tests " both what his problems were and what he should do about them ; in community development we have used social scientists to advise us on the basis of their study what changes can be made and how these can be made with the least social dislocation. In counselling now we recognize that the client himself must be involved both in identifying the problem and in finding the resources to deal with it, and that further, if therapy is successful it will help the individual cope more effectively not merely with his original conscious problem but with all life situations ; similarly, in community development we are coming to realize that as the people in the community are able to get their needs identified and focussed and begin to work co-operatively at meeting these needs, they may not only deal effectively with these specific needs but may develop their capacity to deal with other problems of community living.

Community development, in the sense in which it is used here, is not simply a way of reaching certain social objectives, like getting a new nursery or health service, any more than case work is simply a way of solving a specific problem. Both are directed at helping people increase their capacities, fulfil their potentialities, manage their own lives.

In community development we have, of course, additional goals. We are concerned, for example, that co-operative and collaborative attitudes and practices be developed and spread throughout the community so that the community will have sufficient cohesion and capacity to function as a whole in respect to its problems and needs. I am inclined to believe with Professor J. R. Stranger that civilization, in its simplest aspect, may be thought of as the ability of people to work together effectively. Whether you would wish to make this the sole criterion, it must be conceded that at least one of the marks of civili-

zation is the ability of people to work together. Perhaps other criteria would be awareness of the society in which men find themselves—an awareness which is both a form of loyalty and of responsibility to an ever-widening circle of persons and institutions. The stimulation of such attitudes and practices suggests long-term goals for community development, which, as indicated, have perhaps less to do with the development of specific projects like new schools, or day-nurseries, or delinquency prevention, than with the building of civilized communities in which people are aware, responsible, and able to work together.

Perhaps I could even risk a definition of community development. It would be in these terms : a process by which a community identifies its needs, orders (or ranks) these needs, achieves the confidence and will to work at meeting these needs, finds the resources (internal and/or external) to deal with these needs, takes action in respect to the needs, and in so doing increases co-operative and collaborative attitudes and practices in the community.

This definition should, of course, be expanded. But basically it seeks to place emphasis on the need for the community itself to struggle and strive to achieve integration as it deals with problems with which it is confronted. This conception of community development is based on those fundamental assumptions which underlie all social work. In community development there is the assumption that communities of people everywhere have resources to deal with their own problems, that communities can be encouraged and can learn to identify their own needs, that projects initiated by communities to meet their own needs have a meaning and a permanence that imposed projects do not have, that communities can develop their capacities to function as cohesive units, that attitudes of responsibility, awareness, and co-operation can be developed and spread throughout a community, etc. We know from experience that these assumptions have a good deal of validity and that when constructive energies are released, communities, like individuals, can achieve unexpected results.

Further, we know that many of the traditional concepts of case work stand the professional worker in community development in good stead. Acceptance of the client, ability to reflect or understand the needs of the client, willingness to begin at his present stage of development, awareness of the pace at which he is able to move, the need of the client for support, the ability to help the client make decisions and take action, and many other such concepts are, in general, applicable in community development. In the community, of course, they have a rather different

application and use, but fundamentally the principles stem from the same philosophy, body of knowledge and objectives. There are other principles used in community development, of course. These arise from knowledge of social structure ; the nature of sub-cultures ; the role of both formal and informal leaders in sub-cultures ; the forces that dispose a person to identify himself with, or reject, his community ; the nature of those frames of reference within which representatives of rather diverse groups may be comfortable and find co-operation possible ; the types of symbols and rituals which facilitate community integration ; and other factors of community life with which the workers in community development must be aware and with which they must be competent to deal.

There are, therefore, some basic concepts in social work. These find different expression in different settings, of course. But do we not need to be aware of them both as common ideas in social work and as ideas expressed differently in different areas of specialization ? Is it not suggested that social work education should stress these common ideas, as well as means by which they are expressed and implemented in case work, group work and community development ? If we did this, all social workers would have, presumably, some capacity to operate in the community field.

In addition, of course, as already implied, persons in the community development field require special training in understanding some of the factors already mentioned about the community, the groups in it, the people who compose these groups, and the processes that facilitate and block co-operative work. This suggests special and advanced work which can only be secured in field and course offerings in the community development field. But as far as I have been able to see, community development has been hampered both by our lack of recognition of its fundamental similarity to other social work processes and by our inability to isolate and identify the unique and specialized nature of community development. Until both these difficulties have been overcome, we can hardly prepare students to work in the field. This handicap, in the light of the needs and opportunities before us, should spur us all to develop far more clearly than we have yet, a theory of community development and principles which emerge from this theory.

V

May I return now and try to pull these rather widely separated threads together, first by indicating some of the areas in which social

workers will have special opportunities, and secondly, some of the implications for social work education. These may sound somewhat like rash predictions, but I state them rather as tentative hypotheses :

(1) Because of security and political considerations, and because of the halo which surrounds western industrialization, there will continue to be pressure both from within less developed countries and from outside these countries to quickly change the traditional economic base of less developed countries and to industrialize. This may be modified somewhat by the lessons that have been learned through assistance programmes, but it appears that many of the social revolutions will be continued and new ones initiated. This will mean social disorganization on a vast scale. Social workers will have the problem not merely of helping a few disturbed persons, but of helping great masses of people who will be trying to find security in new homes, new work, new ways of living. There will be significant problems of individual and group adjustment. It seems unreasonable to suppose that the social worker will not have to widen his area of interest, to be concerned with large kinship or ethnic groups, with whole urban neighbourhoods, with whole villages. The problem will be how to help such large groups effectively and efficiently when so few workers are available. This appears to be an issue of some importance to social work education. Does it mean, as the Israel report suggests, that the role of the social worker must broaden ? They say of their village workers : " Of course she has to continue to deal with cases of socially or physically handicapped persons who need assistance and rehabilitation, with children in need of care, and with old people, *but her main function is that of the community worker* "—because, as they say at another point, " this is the most efficient and suitable way to equip groups to mobilize their own strength for the benefit of their individual well-being in the community."

(2) Because economic and other experts are tending to develop multiple (rather than single) plans for communities and nations, educators, social workers, medical personnel will be called into teams and asked to develop plans and policies for the nation's education, welfare, health and so on. Many of these plans will undoubtedly be given but brief time for conception and implementation. There seems currently much pressure to move fast. Social welfare workers might prefer to move more slowly, but as part of a team effort they can hardly assume the role of laggards. Therefore, there will need to be workers with ability to analyze quickly a culture, with knowledge of social policies, with capacity to develop consultative channels rapidly, and with ability to

recruit and train quickly a staff to provide a whole new service or series of services. The probable need of such personnel has, I believe, some implications for social work.

(3) Because ethically and empirically there is so much to recommend community development efforts, it may well be that we will be given increasing opportunities to experiment in this field. The massive study of *Crete* literally cried for an answer such as our best community development people are able to give. While, as I have suggested to the point of boredom, the pressure is for speedy results and a pace unnatural for many countries involved, there is likely to be some encouragement of a programme that holds promise of real, permanent and indigenous growth. If there is not, social workers should press for it through political action, experimentation, research and publication of results. But a major issue arises : if a great expansion of community development efforts were to arise, would we have the trained workers available to man the many positions open ?

VI

There is now hardly time to detail the implications of what has been said for social work education, but let me summarize a few ideas briefly :

(1) There appears to me to be a real need for understanding among faculty members of community development as a basic social work process. Too often it appears to be considered merely as a way of organizing social services or of organizing support for a new service. I think this is no more community development than case work is a means of securing acceptance by the client of the worker's personal philosophy of life. As long as it is so conceived by the faculty, few students will understand its real nature. Within faculties we need more theoretical thinking and discussion of the nature of community development, more empirical research to define appropriate methods, more case materials to help us identify appropriate steps in the process. I suggest beginning within the faculty because community development is relatively new, its precise nature is subject to some controversy, and since most of us took our own training in some other area of specialization it is not easy to begin a re-examination of community development at this point. Yet the burden of what I have said so far has been that such new opportunities as exist make it essential. A number of years ago, Professor Charles Hendry induced our faculty to make a one-week field trip to a nearby town, where the faculty lived in the homes of local people and worked as a group trying to understand the city as a whole, the forces

operating in this city, and the means that might be used to nourish change and development. This is the kind of co-operative laboratory experience which should be useful to us all.

(2) Schools of Social Work as units need themselves to be alert and flexible. In the situation I have described, new needs, problems, insights, and knowledge will be coming to the fore almost daily. To be effective in such a situation seems to me to require a good deal of variation in approach—i.e., releasing faculty members for field trips, or to serve in the field for short periods of time, or to carry on research ; providing seminars which involve a variety of “experts” around problems of current importance ; offering courses for new groups of workers who have suddenly been given new responsibilities, etc. The special International Seminar on Social Work provided by the McGill School of Social Work is suggestive of adaptability in this respect. Here I might mention, also, a comment of the Minister of Welfare for Newfoundland, who in his address to the Canadian Conference last week commended our school for providing training for his staff. This latter group was a rapidly recruited, heterogenous lot of untrained people for whom the Newfoundland government asked us to provide training. I am sure many of us felt this was hardly an appropriate task for a graduate professional school, yet we did it, and apparently our work made a significant difference in the welfare services the Newfoundland government was able to provide. In the world scene, many governments are going to find themselves suddenly faced with new welfare responsibilities and forced to use untrained workers. We need to be sufficiently flexible not only to move in and help but also to learn everything we can from such situations.

(3) A third implication is that social workers who leave our schools need to be flexible people, highly skilled in one method but also capable of operating in other areas. I have just returned from a short field trip in the United States during which I spent a good deal of time with people working in the community organization field. I hope you will not mind if I repeat a comment which I heard often enough to make me feel it must have some basis in fact. It was, incidentally, a comment I heard frequently in Israel about American-trained social workers. It is simply this : The community development worker cannot depend on consistent professional understanding and help from many of the social workers in the community. Many of the social workers who come to meetings seem to come with less understanding of the process in which they are to be involved than the average volunteer.

One of the reasons for this is that they often may know something of the subject matter under discussion and become so engrossed in, or adamant about, the content that they ignore the process in which they are participating. If this has validity, it surely has implications for social work education and I would think especially for field work. Ideally this latter should give the student some opportunity to participate, in an understanding way, in group and community experiences. I am sure this is easier to postulate than to practise. But in the present situation, especially in countries that are changing rapidly, the ability of all social workers to nourish co-operative work in the community seems essential.

(4) Finally, there seems to be an implication that traditional training in community organization itself needs to be broadened. For the most part, community organization has been focussed on community financing and planning in large urban centres—dealing with problems of agency, council, chest, functions and relationships. In the United States, there are now over 500 small neighbourhood councils. In Israel, India, Ceylon, and other countries there are innumerable village and community experiments. One could go on, but the point is that a whole new context for community development is emerging. Can we gather up this new experience, integrate it in our teaching, place students in community development in some of these new centres for field work, arrange field trips to some of these centres in which interesting work is being done? In short, can we produce students all of whom are able to support community development processes and a few of whom are highly skilled in initiating and developing these processes?

I am sure there are many other implications for social work education and that these will be developed far more effectively by the discussants to follow. I have tried to suggest some of the reality and power factors in assistance programmes which influence greatly the task of social workers. I have tried to define and illuminate the meaning of community development, and I have attempted to point up a few implications for community development and social work education.

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Discussion

In the discussion which followed, it was emphasized that the terms "community organization" and "community development" are not the same and that substantial difference exists between these two concepts, an analysis of which seemed desirable. This idea was particularly emphasized by Miss E. Govan (Canada) and Mrs. P. Bhatt (India), who mentioned that both professional workers and volunteers have their place in village development work.

Miss Marguerite Pohek, United Nations, stated that the common base for work in community development may be found by recognition of the goals of the multi-purpose social worker. She raised the question whether the International Committee of Schools of Social Work could evaluate the common goals in methods of social work throughout the world and determine which methods are different and should be left to specialization. In the further discussion, Dean Newstetter of the University of Pittsburgh, Professor Stein of the New York School of Social Work, Mrs. Ware of Howard University, Dean Arlien Johnson of the University of Southern California, Mrs. P. Bhatt of Baroda, India, Miss E. Govan of Canada, Professor Friedlander of the University of California and Professor Roger Marier, of McGill University, discussed experience in education for international social work, the value of cultural and anthropological factors, emphasis on common sense, the use of volunteers and the importance of comparative social legislation.

Madame Girard, Paris, explained that in France the importance of the medico-social background determines social work practice, but that recently applied psychology has been combined with practical exercises of a sociological nature in social work education. Such principles have

been applied in making a research of social conditions in certain local districts and there has been particular concern with the training of volunteers for rural regions.

Dr. Martha M. Ezcurra, United Nations, mentioned that there is now a beginning of clarification of the terms "community organization" and "community development", but that this clarification has not yet reached a clear-cut differentiation. She compared community development with an umbrella, which comprises crafts, industries, agricultural extension work, as well as health and social measures. She mentioned that sometimes case work is still considered a luxury to be used only in wealthy countries and that group work and community organization are beginning to be considered as more basic methods of social work.

Miss Eileen Younghusband, London School of Economics, suggested that we do not share our experiences enough. She raised the question whether it might be possible that the United Nations Secretariat and the International Committee of Schools of Social Work should act as a clearing house so that social legislation and methods of social work might be applied according to the culture and social conditions of the individual countries, instead of, as sometimes happens, being mechanically transplanted from one country to another.

The further discussion raised the question whether "process" can be exported and brought out so that certain actual experiences as well as methods of administration could be applied in many settings. There was the objection of Mr. Trasher, University of Montana, that education content is overemphasized and that objectives need clarification. Miss Govan explained that foreign experience is valuable for each country and that specialized case workers would not be able to work in primitive settings as long as they desire continuous supervision. She criticized our habit of talking about 'self-determination' instead of doing something about it. Social workers are sometimes accused of being too far ahead in social action. In general, she felt that each country has to develop its own training for basic skills in social work.

Dr. Katherine Kendall, U.S. Council on Social Work Education, reported that at conferences of this type, the value of case work has often been questioned.

Miss Pohok thought that many workers from abroad came to the United States and Canada for study and brought back to their countries exaggerated norms, for example that every client must be seen for at least two years, and that interview reports must contain at least seventeen

pages. She added, however, that most workers returned with intelligent and valuable concepts of how casework skills might be applied in their own countries and that now case work is really used on a wide range, even for large client groups leading to a more intensive treatment.

Dr. J. F. de Jongh of the Amsterdam School of Social Work said that casework is needed for awareness of the client's need but is not used in all settings. He added that the same difference exists in the United States and Canada between public welfare departments and the work of a child guidance clinic. Casework teaches us to study people, to learn more about the client and his needs and to gain better understanding of the worker's self and of social action needed in the interest of the people.

Dean Arlien Johnson added that there remain basic concepts in social work, including knowledge and skills, and that we move to a "method of social work," and therefore away from casework, group work and community organization considered as wholly distinct methods.

Dr. Newstetter said that generalized knowledge based upon a theory of human behaviour and applied knowledge, such as group methods and scientific research, are both needed. A hierarchy of procedure is not wanted in foreign countries and applied theory must be related to the specific culture.

Dr. Kendall suggested that social work methods should be discussed rather than different types of work, and the best education for social work. It is important to clarify the most effective ways of social work education and to apply our knowledge to convey it to the student body.

SECOND SESSION

In the second session of the Congress, under the chairmanship of Miss Eileen Younghusband, Miss Mary Houk, Director of Indiana University, Division of Social Service, discussed the importance of field work in the U.S.A.

FIELD WORK IN PROFESSIONAL EDUCATION FOR SOCIAL SERVICE

by Miss MARY HOUK

Director, Division of Social Service, Indiana University

In discussing field work I am always reminded of Sir Ronald Davison's story about his wife. When she first heard of field work in a School of Social Work she asked, "Is this something one does with a net?" But others, too, including some university administrators, have difficulty in understanding all that is involved in this aspect of professional education for social work.

As you know, field work in North America was an outgrowth of the old apprenticeship plan whereby a young and inexperienced worker went into an agency to be trained by an experienced worker, just as our earlier lawyers were trained by "reading law" in the office of a member of the bar.

Today, field work remains one of the most challenging and vital aspects of our curriculum and any description of its practice in North America would logically fall under two headings: its general administrative aspects and its educational aspects.

In discussing administration, it is important to note that field work is carried out under two major plans which have been named "the concurrent plan" and the "block plan". In the concurrent plan, which is the one used by the largest number of schools, field work begins when the student enrolls or very shortly thereafter, and is carried concurrently with his classroom courses. In the block plan, a student is enrolled for courses only for a period of time, usually a semester or a quarter, and then he enters an agency where he is engaged in field work on a full-time basis. If the agency is operating on a five-day week, the student is engaged in field work five days.

A few schools on the concurrent plan may periodically arrange to place a student or two on the block plan thus operating on both systems at the same time. In a number of other areas there is a difference in administrative practice among the schools. One of these relates to the part-time student in field work. A study made by the American

Association of Schools of Social Work about six years ago indicated that almost one half of the schools were then permitting the registration of part-time students in field work. Where this was done, the number of such students was small and certain conditions had to be met; namely, the completion of a specified number of courses, a previous satisfactory quality of work and the adjustment of his paid employment so that at least twenty hours could be spent in field work.*

There is also variation in the number of clock hours required but it is safe to say that at present most of the schools in North America require that students for the first year spend two or two and one-half days in field work while in the second year two and one-half to three days are required, thus there is an increase in the concentration of time as the student advances.

There is some variation too in the period of time spent by the student in one agency, but, in general, it would seem to be two consecutive semesters in one agency for the majority of schools on the semester plan.

The administration and co-ordination of field work follows many patterns. The Dean, or Director, has over-all responsibility for field work as for other aspects of the curriculum, but in many schools there has been a delegation of some of the responsibility. When one person on the faculty is assigned that role he is usually designated as the *Director of Field Work* or the *Field Work Co-ordinator*. In other schools, several members of the faculty may assist in field work administration and the assignment then most commonly follows the area of concentration: for example, the medical case work teacher acts in a liaison capacity with the hospitals, the group work teacher with the group work agencies.

The Dean of the school may participate in a variety of functions even though there has been delegation of responsibilities. Important among these is the exploration of new settings in order to expand field work facilities and where there is a director of field work, this is done jointly. Responsibility for evaluating an agency staff member may be shared by the Dean.

The Dean may or may not participate in the periodic reviews (usually annually) of the field work programmes of the agencies. Where there is a director or co-ordinator of field work the function would be

* Sub-committee on Field Work of the Curriculum Planning Committee. *Study of Administrative Aspects of Field Work*. American Association of Schools of Social Work, Bulletin No. 920.

left to that person, with appropriate faculty members taking part in the conference.

Since the majority of schools use the concurrent plan and this means that agencies used as field centres lie in the geographical area near the school, there is significance here for the administration of field work and the leadership role of the school in the life of the community.

One of the questions most frequently asked is how is a community agency selected for field placements and on what predetermined criteria is the judgment based? Possibly no more important question arises. It is almost universally true that a school holds a place of importance for all agencies and from their point of view it is their school and they want to have a part in it even though they realize that they cannot be used as field instruction centres. Therefore, it has been important to develop the kind of process which will engage the widest interest and investment of the total community.

For many a school, this has meant that from its early days there has been the closest kind of association with interested agency executives. Through the use of a series of meetings they come to see the objectives of professional education, the philosophy of the school, the responsibility of the school and agencies. This group may be the one that develops the criteria which will subsequently guide the school in the selection of field instruction centres. Often this same group has outlined the qualifications for the selection of field supervisors. This kind of co-operative planning from the beginning can protect a school from bearing the resentment that might arise if a given agency which did not meet the standards requested students but had to be refused. The general criteria evolved by a group of social agency executives and the school serve then as a guide for future action in the opening of all new field centres.

Having chosen the agency, how is a supervisor or field instructor selected? Is he paid, or not paid by the school? It is probably accurate to state that in those cases, where an agency staff member is used to give field instruction for one or two students, he is seldom paid anything by the school of social work. He gives his time and service as a contribution to professional education and the agency believes it is rewarded by having students.

Some schools employ full-time paid instructors or supervisors. These persons may hold faculty rank either as instructors or assistant professors, or they have no academic rank and are known as field work

supervisors. Nearly all schools use both their own field instructors as well as agency supervisors.

The choice of a field instructor is generally a joint undertaking of the agency and school. Here the written criteria for the selection of field instructors mentioned above can be most helpful. Schools formerly used as field work supervisors those persons who had completed all the work for the degree except the thesis. It is safe to assume that now the holding of the degree is becoming a more common requirement. Possession of teaching ability and an interest in teaching are requirements frequently found in the criteria. It is, of course, not easy to evaluate teaching ability, but skill in communication is necessary. If a representative of the school reads the proposed supervisor's records, this affords one means of judging his capacity. It should be stated that schools have learned that not every skilled worker makes a skilled supervisor.

These agency field work supervisors are related to the school in a number of ways. Primarily their relationship is centred with the faculty person administratively responsible for field work, either as the director of field work, or as the faculty member designated to work with that particular agency. The relationship is clearly channelled for it is a direct one from the agency supervisor to the appropriate faculty member. The focus of the interest is on the student as a learner, on his development, his assignments and his professional conduct.

It must be admitted that some executives may find it difficult to keep this focus in mind, but the student cannot be directly supervised by two people in the agency. On the other hand, those matters that arise in a student's cases or groups—i.e., that concern the way situations are handled—are the responsibility of the agency, for the school cannot direct the policy or services of the agency.

If, however, there is a change in the administrative policy of the agency which will seriously affect the student's learning, then the faculty representative reports this to the Dean or to the Director of Field Work, who in turn discusses this policy with the executive of the agency. Obviously then, there are two levels of interchange between the school and the agency.

The faculty member assigned as representative or liaison worker responsible for field work in any given agency holds regular conferences with the agency supervisor. This represents a one to one relationship in which the supervisor gains a deeper understanding of his teaching role, of teaching methods, of learning and of blocks to learning.

In addition to individual conferences, there is need for regular group meetings of all field instructors or agency supervisors. Such meetings are the responsibility of the school and are handled in a variety of ways depending on the size of the school and the number of field work supervisors. Some have found it advantageous to keep all in one group while others have separated them into settings groups. If the latter plan is followed, then, for example, all child welfare supervisors meet separately.

Such group meetings can be used to deepen the identification of the supervisor with the school and with his *teaching* function. The subject matter varies but, in general, the meetings are used to review such practical matters as changes in vacation periods and more importantly, to evolve the criteria for the expectations of the student's progress in each of the four semesters (in one school this took over a year and a half but was well worth the time); to discuss curriculum, not only case-work or group work but all course content; and to discuss the common problems in learning encountered by the field supervisors. It is the school's responsibility to keep the agency supervisors informed about curriculum. This is not easy as both supervisors and curriculum change.

If one looked at the 1934 catalogues of the North American Schools, probably no courses in supervision would be found listed. Now nearly all have such courses primarily for second year students and taught by the faculty. Some schools have introduced a post-graduate course designed for those workers who have been employed under supervision who wish to become field instructors. This latter course is often required before an agency person is assigned to students.

Since the important aspect of field work is supervision, the function of the supervisor in relation to the educational objectives of field work should be touched upon. Field work is a graduate professional course which has, like any other course, been given a number; credit is earned, and the completed work is graded, and that grade or the quality of the work represented by it, is scrutinized carefully in deciding whether or not to permit a student to continue to the degree and in making recommendations for employment.

It has been frequently said that there is a need to put down in detail what is being taught in the field, that is—the content of the field work courses. Doubtless this has now been accomplished but the criteria which have been used for years for judging performance are themselves a presentation of the content that is to be learned by the student. One

is reminded of the title of a popular book on sex education (long before Dr. Kinsey's study) called *What Every Young Man Should Know*. That would make a good title in relation to field work—*What Every Student Should Know from His Field Experience*.

A Workshop on the Educational Aspects of Supervision held in this city in 1951 pointed out clearly that all field work experience could be classified under four general aspects :—

- (1) Knowledge about and experience with persons.
- (2) Knowledge about and experience with agencies.
- (3) Knowledge about and experience with social problems encountered by people.
- (4) Knowledge about and experience with processes, not only of helping people, but also processes of analysis and of synthesis, of ways by which situations are approached, understood and thought about.*

This is probably as concise and inclusive a statement concerning the field work experience as is available.

How then does one proceed ? First, there must be a conscious recognition of what is to be taught and this in turn will be reflected in the choice of assignments for the individual student. When the student takes on his first assignment, whether it involves a person or a group, this assumption of responsibility cannot help but have some emotional impact. Therefore, the student is coping with an emotion, either productively or unproductively, and it is the supervisor's responsibility to be aware of these emotions and to help the student deal with them. The new student may react to classroom content, he may in class resist the idea of adequate budgets or the concept of change and growth, but in such a discussion situation, he is not directly responsible for someone else as he is in the field. The student must learn about the agency in which he is placed, for if its function is not clear to him, he cannot feel safe in his own new role as a worker.

Some supervisors may tend to concentrate on the specific service, such as group work, to the total exclusion of teaching a broader understanding of such matters as financing or public relations. Supervisors generally have little difficulty in facilitating the student's understanding of problems involved in case work or group work and these are quickly recognized as psycho-social in nature.

* *Workshop Report on Educational Aspects of Field Supervision*. American Association of Schools of Social Work, Annual Meeting, 1951, No. 2131. p. 1.

The processes mentioned above are vital and call for rare skill in teaching, for they involve professional relationship. They involve the student's relationship with the client or group, the agency, and himself as a worker. Here again is an excellent example of the difference between the courses taught which are largely by the discussion method and field work which is "doing". In the field, the student is involved in what he himself has done and he has the responsibility for the plans made, based on his analysis of the situation.

What does all this mean in terms of what is demanded of the field supervisor or teacher? Certainly she must have teaching ability; certainly she must be a good practitioner; and she must see the profession as a whole and not be agency-centred. She must be able to handle the authority that rests on her as an educator. She must be competent in helping others to acquire beginning skill and be able to evaluate the progress made by the student. She must have and take the time to prepare suitably for the individual conference which involves more than reading the student's recording. She must be kept informed of classroom content so that the whole burden for integration or application does not rest solely on the student.

There is not time here to discuss the ways in which a supervisor, like a classroom teacher, must learn to make appropriate assignments, in order to promote progressive learning or to cover the current interest in having the experience widened for the student, so that he will be more aware of the general skills which are transferable beyond casework or group work. Perhaps the supervisory relationship itself should have been discussed more fully but this subject alone could have consumed the time allotted.

In summary:—there is essential agreement that, in the Administration of Field Work, there be continuous sharing; sharing between school and the field work agency and the agency board; sharing between class and field; and sharing among field supervisors. There is unanimous agreement that field instructors or supervisors must have adequate time set aside for the students and they need the school's continuous help and support.

Finally, many of us feel a deep obligation to keep the quality of all field work instruction at a uniformly high level so that no student will be penalized by inadequate supervision.

Miss Towle has said that "education is a process which aims to

integrate the emotions and the intellect for social use.”¹ Much of this integration comes through the student’s field work.

We do not, however, believe that all of the answers have been found. This will be borne out by the fact that the group attending a Workshop on the Administration of Field Work Instruction Programme in 1950 attached to its report an appendix of seven and one-half pages of questions concerning field work.²

Certainly there is today evidence of interest and concern about this aspect of professional education.

In the absence of Miss Emma Morin, Dr. Erna L. Sailer, Director of the School of Social Work, Vienna, spoke on “Aspects of Supervision.” She emphasized that field work transfers knowledge into practice and develops the professional skills of the students. There are many means of integrating theory and practice but field work and supervision are the most important. More recently, the schools in Europe have learned to integrate casework into education and practice. The apprenticeship period of learning is still recognized, but this method requires competent supervision in order to develop a professional person. The student and young social worker learns under supervision to deal with human problems and to remain objective.

The educational objective of field work is to learn and to feel in a professional setting. Students have to learn to *think* and to *feel* before they *do*. Since European life, particularly family life is more authoritative than in the United States, special skills have to be developed in Europe. Students learn that there is not just one answer to all questions and it is sometimes hard for them to accept that the teachers do not have all the answers.

Supervision in schools of social work includes their own activity in providing field work supervision in social agencies where there is no proper supervision. In Europe, private and government agencies as well as institutions such as prisons and reformatories, are used as field work placements. Students become aware of objectives of the agency and its underlying policies. In some agencies, the function of the field supervisor is not yet understood and the school is still left without the right support. In an experiment on field work in a new agency recently,

1. Charlotte Towle. “The Distinctive Attributes of Education for Social Work.” *Social Work Journal*, Vol. XXXIII, No. 2, p. 94.

2. *Administration of Field Instruction Programme. Workshop Report.* American Association of Schools of Social Work, Annual Meeting, 1950. No. 2056, Appendix.

it was agreed that the results should be discussed after a period of four months between all administrators, supervisors and the faculty of the school. Advanced casework courses of nine months were recently used in one country for the special training of supervisors.

In Austria, field work is difficult to plan because there are not yet sufficiently competent agencies providing adequate learning in field work assignments. Particularly in community organization, there are no field placements yet. The social worker is not easily accepted as a community organizer, since, so far, other professions were in charge and social workers serve mostly as direct practitioners only. The student, however, should get a good knowledge of community resources and group work, and group process might well be used for community service and observation.

Discussion

The following discussion showed that countries everywhere are moving toward good field work and recognize the importance of supervision. In this discussion, Miss Marjorie Smith, Director of the School of Social Work, University of British Columbia participated; Mlle Isabel Cremer, Paris, reported that recently psychology and psychiatry are taught in French schools; Gordon Hamilton, New York School of Social Work, emphasized the importance of preparation of able social work practitioners for teaching. Miss Younghusband, London School of Economics explained the difficulty that some social agencies do not take into account that supervision is an educational process which requires an aptitude for teaching on the part of social workers undertaking supervisory functions. Miss Anna King, lately U.N. consultant on casework to Italy, said that she found schools and social agencies in Italy eager to use all experts, including some observers and Italian workers who had experience in other countries. Miss Govan suggested that schools of social work cannot be more than two or three steps ahead of community awareness and referred to the importance of the cultural setting in each country. Dr. Sailer mentioned that, in Austria, they try to give the students the best possible education, but that they are forced to use untrained supervisors because otherwise they could not get many field placements.

Miss Leah Rich, New York School of Social Work, mentioned that, in the training of group work, the School had 30 years earlier experience in casework and that a combination of both group work and casework had proved successful.

Miss P. Vakharia, Dean of the Baroda School of Social Work, India, raised the question as to what they could do when there are no trained supervisors available. She said there was no other way than to use untrained but at least experienced persons for field work instruction and they had a great need for qualified professionally trained people.

M. Jean Nihon, Director, School of Social Work, Brussels, explained that social work education should educate the students not only for individual rehabilitation, but also to work for social progress and social legislation. He said that the 23 schools of social work in Belgium are too numerous to be well staffed and equipped with regard to the needs of social agencies and social institutions. He mentioned that his own school trains mainly for public welfare agencies, community organization and social action and maintains awareness for these fields in the students.

Dr. Martha M. Ezcurra, of the United Nations, said that in international experience, particularly in Latin America, students are sometimes trained at the universities without official field work, but social work experts are used for special courses for practising workers in agencies.

Mrs. Adriana de Guzman, Puerto Rico, described the progress made at her school in the introduction of supervision and the beginning of field work.

The following paper was submitted by Miss Morin.

FIELD WORK AND SUPERVISION

by Miss EMMA MORIN

Supervisor — E. T. F. A. S. — Sardinia, Italy

When I received the offer of presenting the paper on Field Work and Supervision, I felt rather confused, even if the subject was limited to Italian experience. But then I thought that the main fact of having taken the problem into consideration and having judged its solution necessary was a motivation good enough to consider the subject.

WHY the problem is felt and HOW we think to solve it are the main points on which Italian experience can be focussed. Besides, I think that they can be considered as the essential parts of the problem itself, as they are part of the real situation with which Italian social work is confronted, and the policy to be applied in order to reach a good solution.

The reality of the problem has its origin in the difficulties existing in some practical fields which will very likely grow, together with the increasing number of Italian social workers employed by agencies. The method is the same that has already been successfully applied in other countries, where techniques are much more advanced and whose experience is of great help to us. Naturally, this means neither an exact imitation nor a forced application. It means that we wish to apply a method that we deem appropriate and adequate to Italian reality.

Let us now get deeper into the two aspects of Supervision, already mentioned.

Very few of the workers trained by the Italian Schools of Social Work have difficulty in finding a job. This indicates that their services are in demand by a number of agencies. Two questions then arise : the first concerns the type of agency requiring the service of social workers, and the second the worker's position in that agency.

With regard to the first question, we see that the agencies which have already hired or plan to hire professional social workers are of various types from the aspect of structure, organisation and functions.

With regard to the social worker's function, we wish to recall that the acknowledgement of the profession by the State is still pending.

Hence the consequence, unavoidable in some instances, of qualifications "de jure" which do not correspond to functions performed "de facto" by social workers.

Therefore, social workers' functioning, their adjustment directly to the agency and indirectly to the work field and their professional development depends on the following factors : (a) the types and functions of different agencies, (b) the social worker's position, (c) the authority exerted on social workers, (d) the location of field services and centres.

An organization is necessary in order to reduce in size and kind the difficulties confronting social workers, to minimize risks involved in their profession, and to enable them to perform a good task in the jobs to which they have been assigned. Hence the need of supervision, which is the basis of organization professionally considered in terms of social work. We do not believe in supervision like a magic "bag of tricks", but we think that its application, if proportioned to the needs, is the core of the solution to be found for various problems.

It would not be correct to think that the question of supervision is less important in independent or recently founded agencies where social service techniques are observed, and social workers are given satisfactory employment because of the acknowledgement of their professional function and capacity. The question exists in such agencies as well as in less recent, more controlled, ones. Maybe administrative structure, obstacles and slow policy, due to controlling methods, noticeable in the latter, make more evident the need for a solution. Motivations are different but requirements are the same in the two types of agencies considered.

In big, administrative, centralized agencies, it is very likely that social workers are expected to work with and under the authority of administrative officials. Disagreements in methods are to be considered as nearly unavoidable, and the reasons are easy to see. One of these might easily be the slow progress made in cases treated by the social worker. The disapproval of officials toward professional techniques is understandable. The policy they have been applying for years has always seemed to them to give good results. Even when they might seem convinced by social workers' explanations concerning the importance of human relations, of the client's co-operation and of self-help, they cannot see any real advantage in methods which involve procedures they do not understand and which appear alien from their accepted ways of working. Two quite different methods are confronting one another. In the long run, social workers in situations of this type and lacking a

support, a balancing guide inside the agency, risk being overrun by routine. Gradually, they may end by accepting the policy of the agency even if at the beginning they try their best to fulfil their professional duty. On the other hand, in case social workers would go on applying learned techniques, different methods would be used inside the agency, and confusion in the service might result. Therefore, the service gets no advantage from the social worker's professional activity.

Considering new agencies which fully recognize the social worker's professional function, we find another kind of need for supervision. If the workers employed by the agency all work on the same level because of their equal professional capacity and background, and none of them has authority with respect to the others first of all, the workers would not be given any chance of developing and secondly, there might be some confusion in the service. Besides, if the situation might be tolerable when very few social workers are concerned, it would become unbearable when they are more numerous.

As we have seen, there are in Italy services requiring knowledge of case work techniques. Here, too, supervision is of the utmost importance because workers should be given the possibility of referring to an authority capable of advising them on an adequate professional level.

It is also worth considering the consequence of social workers having to leave their home town to live in a distant locality where they are assigned. This consideration has a special value if the social worker is in his first job. Distances enlarge the problems already considered, insecurity feelings are stronger, and the consequence for the service are much more accentuated.

This is essentially the situation which confronts social workers in Italy. The confusion arising and involved in the situation in its various components gives rise to risks too serious to be ignored by the schools. The schools are interested in order that supervision may be adequately planned with a view to reaching good results in the service as well as of giving competent guide and support to workers.

Supervision methods adequate to such aims are consistent with casework techniques, and I think that a demonstration of it can be found in the fact that when schools make of casework the framework in teaching and training to be given to students, the function of the tutor in the school gradually evolves. In fact, tutors, though being at the student's disposal in case they asked for advice, used to consider their function on terms of guidance and consultation on reading, field training,

learning problems, etc. Now they are aware that their relationship with students has to be established on a different basis.

The number of students assigned to each tutor has been reduced, interviews and small group discussions are held at regular intervals. In interviews, problems concerning the school and practical training are examined with first year students, while case records are discussed with second year students. In small groups case material, gradually chosen according to teaching progress, is fundamentally the subject of discussion. Though being followed up more closely than in the past, relations are kept on a professional level.

To give students the full assistance and help they need, the same policy should be applied in field training services, but the lack of supervisors makes it possible only with a few agencies. The consequence is that students, when given the experience of both types of training, become aware of the lack of assistance accorded them under supervision.

Schools try to face the situation as it is and, according to their present potential, have attempted solutions, among which the following are some of the chief :—

A tutor, graduated at Smith College in psychiatric casework, supervised during her two years of training in the United States, has applied supervision techniques with graduate social workers and school tutors. The results are remarkable, and with obvious improvement in the work of those who were supervised. Specially interesting are the positive results obtained by workers invested with some authority in the agencies. After some interviews with the supervisor they were capable of giving better help to students and in-service workers.

Conferences were promoted, in which the school-tutors and agency workers took part. Also interviews between the tutor and senior workers responsible for students' training in the agency, have taken place. Problems regarding the students training and the workers activity were discussed. Both interviews and conferences proved to be of great help towards a better understanding of student's personality and the problems involved in his training.

Supervision techniques and principles regarding schools and agencies were also the subject of a Seminar given by Miss King—UN Casework Consultant—to a group interested in the matter because of their position in schools or agencies. The arguments considered were of great interest, value and help to all those attending the seminar, whose

only defect was to be too brief for the attendants' needs and desires. It is worth pointing out that the fact of having school and agency staff together gave rise to more understanding of similar problems with which they are confronted.

The supervision method is the same in schools as well as in agencies. In both fields it is essentially a "teaching process", which gives students and workers the opportunity of improving and developing their professional capacities. This aspect, while evident in the schools, can raise some doubts where agencies are concerned. Supervisors and senior social workers invested with authority in agencies should be consciously aware of the advantages of the method with regard to themselves, the students and workers activity as well as to the service itself. Responsibility, if properly felt can serve to combine their teaching and authority in an acceptable manner. The teaching process starts from the first contact between supervisor and student—or—worker, when aims, structure, functions, and problems concerning agencies are explained. The supervisor, if professionally prepared for the task, has the opportunity of establishing from that very moment the proper kind of relationship. Students and workers feel and appreciate the support and help they receive. Feelings of insecurity and anxiety, unavoidable when confronted with new experiences, are diminished.

The results of such a learning process are proportioned to and consequent upon the soundness of the relationship. Casework techniques and professional maturity are at stake for the supervisor in order that the relationship be a satisfactory one. The teaching process goes on in succeeding interviews and the social worker's growth comes about through: (a) practical experience which means application and completion of technical knowledge, (b) development of competence, (c) development of professional capacity and responsibility. The supervisor, on the other hand, has the opportunity through interviews to evaluate the person supervised.

Regular conferences in which all agency staff take part complete and enlarge the knowledge given to workers through supervision.

Another point at which the supervisor has to prove his maturity is his sharing responsibilities with the persons supervised, and when necessary, giving them different positions according to their capacity, personality, and interest. It can be useful also as a demonstration which will prove whether: (a) the evaluation is correct, (b) whether there is acceptance and understanding of the supervisor's method by the person supervised.

Another aspect of supervision is the administrative one. While we fully agree with the American concept that "supervision emphasizes the essential element of administrative leadership", we have to admit that in Italy this part of supervision is very seldom recognized. Doubtless, when this is lacking competent supervision is incomplete. It fails in its particular function of connecting social service to administrative staff, which is the only way to avoid social service becoming something apart, detached from the whole agency. Social workers, though having definite and particular functions to perform, *do* belong to the agency and the more efficient co-operation there is amongst the whole staff, the better the service fulfils its aims and purposes. Unfortunately, Italian social workers' experience is not too encouraging from this point of view but may be this is due to their recent employment in most services. Finding the way to convince administrative staff of advantages to be obtained in their own agency's interest is one of the many tasks—and not an easy one—confronting present supervisors. His administrative function is important also with regard to those he supervises as it gives them an administrative experience, and, making them responsible for the running of their office and enlarges their capacity. To Italian social workers this is particularly interesting because of their lack of preparation in administrative methods and, in some cases, their antagonistic attitude which might be a reaction to the bureaucratic mentality that causes difficulties when they follow a case.

When given the opportunity, the supervisor's function from an administrative basis should lead him to :—

- (a) Properly organise the service and consequently assign duties also to administrative personnel attached to the service ;
- (b) Make those whom he supervises capable of organizing field-offices for which they are responsible and of running them at an adequate level ;
- (c) Make the service an efficient, integrated part in the whole agency organization, which means co-operation with other offices.

The supervisor's authority does not derive from his function but is consequent on the way function is performed. It should be a combination resulting from :—

- (1) Efficiency, high-level competence and training with regard to workers' needs ;

- (2) An adequate professional level reached and maintained in relation with the workers under him as with other personnel in the agency ;
- (3) Administrative capacity.

“ Supervisors should accept their role of authority without becoming authoritative ” (“ Supervision as an Administrative Process Contributing to Staff Development.” U.S. Federal Security Agency, Social Security Board. November 1940).

As already stated, we fully accept other countries' and chiefly American methods in supervision, as—I hope—is proved by what has previously been said.

To the list of skills required in supervision which, according to Bureau circular No. 6, issued by the Division of Technical Training, Bureau of Public Assistance in November 1940, amounts to twenty-one items, I would like to point out that in our present situation, specially trained supervisors not being available in Italy, supervisors should meet at least the following requirements :—

- (1) Balanced and mature personality ;
- (2) Wide knowledge and awareness of social problems involved in the special field to which he is assigned, as well as of services presently available ;
- (3) Rather long and consistent practical experience in social work fields, which could have been previous to or following his professional training ;
- (4) Capacity in casework techniques with regard to supervisees in order to establish good relationship with them and to follow up the cases assigned to them ; awareness of the importance of human relations to be established by him with the staff he contacts in the agency and to make others aware of this aspect ;
- (5) Frequent and regular contacts with social work schools so as to :
 - (a) consult their experts when he is confronted with problems,
 - (b) attend conferences and seminars where subjects regarding his work are discussed,
 - (c) be kept informed of any important scheme or project planned in social service ;

- (6) Willingness and capacity to co-operate, which he should prove in regard to agency personnel, local authorities and agencies ;
- (7) Finally, age too is important because of its connection with maturity. To be accepted willingly by supervisees I think that the supervisor's age should not be under thirty years.

“ A leader is not successful, no matter how effective his personal qualities may be, if the goal is not clearly defined, the means to its achievement clearly thought out in advance, the plans definitely laid, clearly formulated, and put in shape so they can be understood. These requisites of leadership demand a kind of imagination that enables one to anticipate emergencies and forestall difficulties.”

THIRD SESSION

The third session of the International Congress was chaired by Dr. Charles E. Hendry, Director of the School of Social Work, Toronto, and a talk was given by Dr. J. F. de Jongh, Director of the Amsterdam School of Social Work on “ Common Problems and Common Tasks.”

COMMON PROBLEMS AND COMMON TASKS

Dr. J. F. de JONGH,

Director of the Amsterdam School of Social Work

When I was thinking about what to say to you tonight, my thoughts naturally turned to that phenomenon, which is our international community of schools of social work. Perhaps you do not think it a phenomenon which is worth some reflection. Perhaps you think it is just a natural thing. I wonder whether that is true. Our training schools, more than those of many professions, have been in close touch with one another internationally—have wanted that and have therefore sought it. For that is a fact. It certainly has been due partly to the inspiration and the far-sightedness of the two great leaders we have had: Dr. Alice Salomon who made the suggestion of an international organization of schools of social work and then, proved to be a great leader in the realization of that idea, and Professor René Sand, well-known to all of us, a man of such rare qualities that we shall never forget the eight years of his presidency.

Those two great leaders certainly have done much to help us realize the value of our international relationships, and the charm of our international encounters. And yet, this would never have been possible, never would we have derived so much pleasure from our international contacts, if it were not that our real situation also had created an urgent need to meet one another. We were not always aware of that need but, as is often the case, sometimes we realized that need only when we met and when we suddenly experienced how much we wanted to talk with one another about our problems. We are really a problematic profession, because it seems as if what we have in common, above all, are our problems! Sometimes, it even seems as if we have nothing else but problems. What do you do when you have problems? First of all, if you are not too inhibited and if you do not need to keep up appearances, well: you talk—and that is an emotional release. So by providing new opportunities for this emotional release, our Conferences certainly have done good social work! But often we can do more: we can

listen to one another and we can help one another with our own experiences and sometimes with our superior knowledge within a given area. But, before going more deeply into what we can do, let us consider for some moments a few of those problems, which are our strongest cement.

First of all, within the profession of social work, our situation is most perplexing. On the one hand we are continually confronted with the argument that our graduates are not sufficiently fitted for the tasks they are expected to do—but on the other hand in most countries the agencies bitterly reproach us that we train too few people. Is not that a strange paradox, the agencies wanting more people from the schools which do not train them adequately? Yet, it is true and it is not even difficult to understand. It is only a reflex of another problem, which, perhaps, is the most basic problem of our community of schools and which presents a second even more perplexing paradox: the paradox that we are supposed to train people for certain functions without knowing exactly what those people in those functions must do. And we do not know it, not because *we* are such fools, but because nobody knows it yet!

That is the strange situation in which the wider profession, to which we belong, the profession of social work, still is, in some countries more than in others, but everywhere I think, to a certain degree: the situation in which rather suddenly a new great task is expected from you whereas you do not yet have the knowledge and experience to do it. Everywhere in the world the profession of social work, after the war, suddenly had to face tremendous new demands and great new expectations. It is as if many people, disillusioned by some of the older professions from whom the 19th century expected so much like law and education, have turned to social work, not in the first place because they had proof that social workers knew the answers, but mainly because social work was new and because it had indeed the advantage of a new point of view. But a new point of view, a new basic approach, does not mean yet the integrated knowledge, the practical skills, necessary for practical and successful action. These were not yet available and so many social work agencies and social workers embarked upon their new tasks, with the hope of thousands behind them but with great insecurity, sometimes even with an element of despair in their hearts.

Of course, in that situation, the agencies turn to the schools, with a mixture of reproach and appeal. It boils down to the paradoxical fact that we are supposed to teach things nobody knows. And from

that fact follows that, whether we want it or not, we have to be a factor in the process of creating that desperately wanted knowledge. Whether we want it or not, we must conceive of our tasks as much broader than the tasks of most schools, we cannot limit ourselves to transmit to the younger generation a standardized body of knowledge, available in written texts and put to the test in daily practice. Our task is a wider one, because the available knowledge is painfully inadequate : we have to help in developing the necessary knowledge. We could very simply say that this means that we have to observe the social work problems, to study the basic sciences, to see what these basic sciences offer us in terms of knowledge which could be applied to the social work problems, then to make suggestions for this application, to work with the agencies on these suggestions and on their testing in practice and so, step by step, help to develop new methods which then can be taught to our students. It is not the moment now to elaborate upon this process of creating the necessary professional knowledge. What is said however will make it clear that the tasks of our schools are much wider than those of most schools. Whether we are affiliated with a university or not, our task really places us in one line with those institutions, like our universities, where teaching is only one element and where the fostering of science, the development of new knowledge has always been considered as essential as the teaching.

But as soon as we recognize that—and who amongst us does not recognize it—there is a new paradox. The world at large expects us to do a job for which we should be equipped at least on the same basis as a university institution. But the universities often do not really recognize us. Even in those countries, where schools of social work belong to or are affiliated with universities, I have often heard the complaint that within the academic circles the school of social work was not considered really equivalent to the other departments or faculties, that its faculty members did not have the same prestige and that administratively the school was not treated on the same basis as the rest of the university. In those countries, where the schools of social work are independent, it is often even worse. The schools are considered secondary schools and treated like that ; the universities in those countries refuse even the slightest comparison between them and our schools and often they just laugh at the idea of co-operation. And the most vexing thing is that, more often than not, the universities are right in their evaluation of our schools. The universities are not so easily lulled to sleep by the naive expectations of the crowds outside

their walls. The universities are traditionally critical before they recognize a new scientific branch and they look warily at the content of what we have to teach and they see how poor that content often still is. Now the paradoxical situation is that it is difficult to get academic help and status because in most countries we have not yet reached the academic level, but that it is extremely difficult to reach this academic level without academic help. So, in many countries we shall have to do our job and to raise our level without the academic help which could have been of such an enormous importance. In many countries we must expect academic recognition not as a help in the process but only as a result of our *own* lonely work.

Now the more we think about our work, the more difficult it becomes. When it is not enough to transmit available knowledge, to be found in written textbooks, but when we have to help in the development of new knowledge, we shall first of all have to find out what *basic* knowledge is necessary for that aim. I mean the difficult process of selection of the areas of the basic sciences which are really necessary for future social workers. Our students will have to work with people having social problems. To understand those people they must know about people on the one hand, about society on the other hand. Now we need more than our ten fingers to count the sciences which give us essential aspects about people in society. We cannot expect that our students master all those sciences. So their teachers will have to select the essential elements. But their teachers are people coming from the sciences concerned. If they make their own selection without knowing our profession—God help our students! If they turn to us: the directors—God help us! We should have to be omniscient to help all our basic science teachers select from their own field what is necessary for our profession. So, all over the world, students of social work have to digest the most astonishing variety of the most astonishing subjects. And we, schools of social work, are facing the challenge of a new task: the task to develop new basic science courses, in which relevant material from different sciences is brought together and presented in a more integrated manner than has been done in all the isolated disciplines up till now. Again I must say that it is not the moment now to elaborate upon the intricate problems of this seemingly impossible task. But there again it is clear that there is a common problem. It is a common problem which immediately leads us to other common problems. If we do have the task I mentioned and if we often do have to face that task without university help, we shall at least need a staff, we shall need

a team. It is not a one-man job and a too small school can never function adequately. Yet, we still have in the world many schools which in fact are not much more than one-man-schools and the authorities concerned charge those schools with an inhuman task. But if theoretically staffs could be formed, there is another problem : where do we get the people from ? In most countries of the world they are simply not available. Everywhere in the world some schools of social work start from scratch and some people in schools of social work just begin, without any real notion of what they will have to do. They have to find out for themselves if they do not get enough help. Sometimes they do, sometimes they do not. Some blunder through, but this too is a profession in which some people go down in the most pathetic way.

So I could easily go on and mention many other problems we have in common : the problem of how to find the students and how to select them and, for example, how to prevent the human misery which is involved when—as one school reported to the U.N.—only 10% of the entrants survive to obtain their diploma. Then there is the everlasting problem of field work, of finding the agencies willing to take students, of working with the agencies to find suitable work for the students, of supervision, etc., etc. All these are problems too, which we have in common and they all help to create that queer feeling of brotherhood which we experience when we meet.

We surely have many problems in common and we have also in common what results from them ; that feeling of inadequacy in comparison to the tasks laid upon us, that feeling of insecurity, often even of helplessness as regards what we have to teach and how we have to find the resources. Yet, I think, these feelings alone, binding though they are, would not tie us together so strongly if it were not that some other feelings and convictions are also alive in all of us, deeper as it were, not so easily spoken about and yet all-pervading. Perhaps we can call that our common spirit. What then is it, that common spirit ? I am not at all sure that, in thinking about it, I found the essential elements. One thing, I think, certainly is that we meet as social workers. We may originally come from other disciplines and many of us do, but we cannot do our job unless we identify ourselves with the profession of social work, for which we have to train others. Because of our commission, the problems of the social work profession become our problems. That would never be possible if we did not share with the profession their feeling for people, their wish to help people when they are in danger. This feeling, this conviction that help should be available in our society,

which we have in common with the whole profession of social work, certainly links us together. But is that all? I am not sure, I wonder whether within that profession, we social work educators do not form something like a special group. I often think we do. I often think that we are not just average social workers—I do not think we are above average, I hope we are not below average—I would only say that we seem to be a bit different from the average. In some way or another we experience a little bit more than the average social worker, that helping people is a problem and that it must be learned. We do not belong to the groups of naive social workers who just go ahead, with great feelings but often too little understanding. We do not deny the importance of feelings; practically every case brings home to us how important they are in human life. And we do not deny either the importance of feelings in social workers—how else could they do this job? But we know, like a member of the mother of parliaments once put it, that emotion is very good petrol but a shockingly bad driver. Perhaps just because so many of us came from other disciplines and had a scientific training in our original field, perhaps also through our own helping experience which we looked upon with our trained minds, we realized how much is needed before a man can do what a social worker in our world is called upon to do. It sounds a bit queer but sometimes I am inclined to say that we, as social work educators, feel not only for clients but also for social workers. It is, I think, the mental hygiene of the social worker which is involved, when he is supposed to do a task for which he is not adequately trained or perhaps even not trained at all. Of course, there is no contrast here between the interests of the social worker and the real interests of the client and so we can say that we really serve the profession as a whole when, in our profession, we wage the battle for training of social workers and for better training. That probably is one of the most essential elements of what I called our common spirit: the feeling that we still have to fight for our cause in our own profession. It adds to that queer mixture of feelings of inadequacy on the one hand and convictions about a somewhat missionary task on the other hand, a mixture which characterizes the situation and the spirit of many schools of social work today. We recognize that in one another when we meet. We recognize it as our common spirit. And we may raise the question whether, in that common spirit, we can work on our common problems!

What can we do? How can we go on? It is tempting to take up once again the theme of the last International Conference of Social Work and to distinguish how far self-help can bring us, what role mutual

aid could play in our community of schools, and what kind of assistance would be helpful to us. But I think we have had enough of that and moreover I would not be able to give even the least show of an answer to those questions. If our community of schools is interested in them, we shall have to study them and that is not a one man job either. So what I am going to say is just to make a few isolated remarks on the problem.

First of all, I believe that many people do not always realize how much can be done with how little. It is indeed one of my most fundamental convictions that in our international community of schools of social work, a little help may achieve great results. The paradox is that for this kind of international help its limitations are the source of its very strength. International help in education for social work is, of necessity, limited. Social work education and the wider profession to which it belongs—social work—are both strongly determined by the social, cultural and educational patterns of the nation, in which they work. North Americans, used to the endless spaces of a recently built continent without historic frontiers, will think it strange, that, the schools of social work of two such miniature neighbour countries as Belgium and Holland are so different because of the great differences between their countries, that they look at one another as at exotic constructions. Certainly we may look forward to a time, when the schools will have learned from one another and when each will have taken over from the others what it thinks useful for its own purposes, when perhaps also the growing interdependency between the nations will have caused a little more similarity in their social and educational patterns too. Nobody knows how far that will go and probably most of us do not hope for a too great similarity. Anyhow, for the time being, we shall have to base our work on reality. In the reality in which we live, the differences between most nations are so great that no school can take over the solutions found by other countries' schools without a very strong effort of its own. Even within a nation, schools cannot too easily take over patterns of other schools, because these may be too closely related to the local situation, the auspices under which or the setting in which the schools function and the personalities of whom they bear the stamp. Yet, within a nation, schools may learn much and quickly from one another and it is possible to build a new school after an established pattern. Not so internationally. What can be done in international contact in most cases—there are exceptions when the social and cultural patterns of the countries are much alike—seems rather limited. Everything we can do: whether we send books or train a few key-persons or send a few advisers, it all boils down to one

thing : we provide new ideas. The question is always how much these ideas will be taken up in the schools and the country concerned, how much people will work them through, make them their own, which means : adapt them to their own scheme of reference on the one hand and adjust themselves to those new ideas on the other hand. In other words, the question is always whether and how much and who can make those originally foreign ideas into something which can be used and made fruitful in their own school, in their own nation. That means that those foreign ideas in fact always are a challenge. But a challenge must be taken up if it is to have any results at all ! That is why we can say that in this field of international help, its very limitation is its very strength. If anywhere, it is certainly true here that no help is effective unless the person—that is the school and country—helped is ready for it, is willing to be helped. But so it is also true that a little help, if understood as a challenge to be responded to, can have tremendous effects. Small actions can evoke whole chains of events. A new idea can set people thinking, start discussions, lead to a few experiments, set the mind aflame and cause fundamental changes in approach and organisation. No misunderstanding please : I do not talk about revolutions. The processes about which I talk are very inconspicuous but for the most careful observer, and they are slow and often after some time most people will have forgotten what started them, that once they started at all. But that will be the very sign that the new ideas have taken root, that people live with them as if they had never done anything else.

This is not just theory or just idealism or how you would call it. It is a real process which goes on before our eyes if only we are willing to see it. I saw it in some of the European seminars organized by the U.N., where a number of European social workers and a few Americans met, and where it happened from time to time that people were set really thinking, on fire even sometimes, by a new idea, by a sudden flash of understanding. They returned home, elated and puzzled at the same time, and they have or had a hard time in the difficult process of introducing and adapting what they picked up and sometimes they need some sustaining help in incidental contacts, but the movement has begun and it will carry people further than most of them ever expected.

I saw that in my own country too. After the war, a few American books happened to be blown on to our desks and some of what was said there about social work methods seemed to respond to our own needs.

Then a few people visited the United States and a few even were trained there, a few people came over to help us—and a dynamic process ensued, the effects of which are more far-reaching than we could have ever foreseen eight years ago and they are felt not only in the schools but in the whole field of Dutch social work.

The development in my own country, as in so many other countries, could take place partly thanks to the help provided by the U.N. social welfare fellowship programme and by the American Fulbright programme and there we have other examples of how much can be done with how little. I know that when we look at it from the point of view of one lonely school, it is already difficult to get foreign literature, and it seems impossible to find the means to get foreign advisers or foreign scholarships to get a staff member trained. I know how some of us struggle to get that help. Yet, when we look at the total expenditure of the schools of social work in one country or in the world, only very small sums are involved and then how much can be done ! The \$700,000 available under Resolution 418 for the typically social projects of the U.N., is a very inconsiderable sum in comparison with the total social work expenditure in the combined countries and yet, how much has been achieved with it ! But how much more could be achieved if more were available ! That is why I wonder why all of us do not try more than we do, to persuade our governments to bring pressure to bear upon the U.N. Assembly to increase those sums !

I do not think we need more examples of what has been done. They could easily be given, but the few given are, I hope, eloquent enough. Let me now return to what was my starting point : our international community of schools of social work. If it is true that we have so many common problems, if it is true that in this field a little help may achieve tremendous results, it is clear that we too, the schools themselves, can do much to help one another. It is true all the schools are poor, and all our staffs are overworked—but, in our lifetime, this will not change, because in relation to our objectives, to our changing and growing needs, our resources will always seem shockingly poor. In our profession, the horizons will always seem to recede the more we progress. Yet, that has not prevented us from helping one another in the past : many of the schools have helped in receiving colleagues from other schools, several of them, particularly in the U.S. and in England, in this country and probably in India also, have helped in training people for other schools, several have helped other schools by sending them books or case material, helped by sharing with them

their longer experience, e.g., in seminars etc., etc. When I look at the needs of our profession, I cannot but wonder whether we have been enough aware of those needs and of the opportunities to help. I should not be surprised that if we study how we can help more systematically, we would realize again that with very limited means more can be done than is being done up till now. In many parts of the world, as I said before, people in schools of social work have to start without really having the faintest idea of social work education and its problems. And everywhere in the world, people in existing schools come up against fundamental problems, the solution of which often could be made much easier with the help of the experience of other schools. A few months ago, I had the privilege of attending a seminar of the Italian schools—and I say it just by way of example because I am sure it is true everywhere—and at that seminar it struck me again how many people in our profession, people with great gifts of heart and mind, struggle with indomitable energy against formidable odds. And it struck me also how much could be done and that we should try to do it, not out of pity but out of respect and out of a feeling that we belong together.

Not all the countries have the resources to engage in a study like the Hollis-Taylor report on American education for social work. Not all the countries have a person who can write such reports as Miss Younghusband's on English education for social work. And in many other countries, experiments are going on and new things are tried out in our field and, in almost all countries, our field is alive with ideas, without however resulting in such comprehensive reports. Yet it would be worth while if we could profit from them, if we all knew something about the really important ideas and developments in the other countries. I am sure that something like a regular information bulletin, reporting about those ideas and developments, would be of great use to all of us. And so I think that we could also help one another by sharing, either by bulletin or by seminars or by providing consultation services or in still other ways, our experiences. I hope the national committees of schools and the International Committee of Schools will be ready to study what we can do in these or other ways and also how we can help the great international organisations like the U.N. to continue to help us and to help us in an even more effective way than before.

Let me however add one word of caution. There is in our field the danger of a too easy understanding. That sounds queer. What I mean is that when we talk and write we often use the same words and then we are apt to think that we talk about the same things and under-

stand one another and can help one another by telling about our experiences. Sometimes, however, the deeper we go in our efforts to understand the other's problems, the more we begin to realize that we talk about different things. Words are symbols for things that exist in our own sphere of experience, in the reality in which we live. But we all live in a different reality and even if we use the same symbols, we relate them to our own reality. When we use the words "social work", we all think about what those words represent in our own country—and there is hardly any similarity between social work in Indonesia and in Canada. When we use the words "teaching and education", we all relate it to the methods and the structure known in our own country, and we shall have to grasp what those words mean for the other before we can begin to understand his problems in social work education. Here too an unlimited number of other examples could be given. The moral is clear, I think; when we try to help another we should try to be sure that we stay on common ground. Let us not imagine too easily that we understand the other's problems. And there is one thing more: I have often wondered these last few years from whom we learn most: from the very best in the field or from those who are not too different from us, who are not too far ahead of us. I have more than once realized that some of the things I picked up during my visit to the U.S. five years ago did not really become my own. Only much later, when I seemed to be more ready for it, they returned to me and could be made use of—and perhaps some of my American friends will say that there are many things I do not understand even now: then please do not give up hope!—I think this is a general experience and it should help us to realize within what limitations mutual help and the assistance in our field must be given. Perhaps, in thinking about our common tasks, we should think a little bit more in regional than in world-embracing terms. I hope that we all, the individual schools, the national committees, the regional groupings and the International Committee of Schools of Social Work, will stimulate the thinking about this, will study the means, will help the planning. There is so much we can do—and there is so much that should be done.

Now I hope these few words of caution have not diverted us from my main point, which was that we have so many common problems and so show a common spirit in order to realize that we have a common task, which is to help one another, individually, collectively, by creating services for the schools and by working together with the great international bodies who are willing to help us.

Discussion

A short discussion followed. Dr. Hendry mentioned that 41 schools from 16 different countries were represented at the meetings.

At the final meeting, a resolution in memory of Dr. René Sand was adopted. The technical reports of the Secretary and Treasurer and the Committee on Nominations were discussed. Dr. de Jongh was unanimously elected President of the International Committee and gave a brief report of the origin and the development of the International Committee. A suggestion that the functions and organization of the Committee should be studied further with a view to revising the constitution was approved. A committee was appointed to carry on this function. There was unanimous approval of the suggestion that more schools of social work should be invited to become official members of the International Committee. The need for close co-operation between the International Committee and the International Conference of Social Work and the United Nations was emphasized.

*GENERAL ASSEMBLY OF
SCHOOLS OF SOCIAL WORK
JULY 4, 1954*

I. CALL TO ORDER

At the request of the Executive Board of the International Committee of Schools of Social Work, Mr. Charles E. Hendry, Chairman of the National Committee of Canadian Schools of Social Work, served as Presiding Officer for the General Assembly.

II. ATTENDANCE AT INTERNATIONAL CONGRESS OF SCHOOLS

Representatives of thirty-seven schools of social work in seventeen countries signed the register for the International Congress of Schools of Social Work. In addition to the school representatives, there were in attendance representatives of National Associations of Schools of Social Work, the United Nations, the Pan-American Union, and various social agencies and professional membership associations.

III. RESOLUTION IN HONOUR OF DR. RENÉ SAND

The Presiding Officer asked Mlle. Isabel Cremer, Vice-President of the International Committee of Schools of Social Work, to present to the General Assembly, in French, a Resolution which is herewith reproduced in English :

RESOLUTION IN HONOUR OF THE LATE DR. RENÉ SAND

WHEREAS the late Dr. René Sand has served with great distinction as President of the International Committee of Schools of Social Work for seven years, from 1946 until his sudden death on Sunday 23rd August, 1953,

WHEREAS Dr. Sand, with his high authority in the field of international social work and service and his extremely great gifts as an organizer and as a president of international organizations and conferences, after the second world war, has rebuilt the relations between the schools of social work through all parts of the world, and has led the International Committee of Schools of Social Work and its Executive Board with all the capacities and all the energy with which he was gifted,

THEREFORE BE IT RESOLVED that this General Assembly of the International Committee of Schools of Social Work pay the highest tribute to our late President Dr. René Sand

for the distinguished leadership he has given to our Committee and to the promotion of education for social workers, as one who has earned the deep respect and the enduring gratitude of his fellow workers in the field of human welfare,

BE IT FURTHER RESOLVED that this General Assembly express these sentiments of respect and gratitude to his widow Madame René Sand, and his children, giving them the assurance that our Committee will never forget the privilege of having had such an eminent President in difficult years,

BE IT FURTHER RESOLVED that this resolution be appropriately inscribed and be made a part of the permanent record of this Assembly, on the occasion of the meetings of the International Congress of Schools of Social Work held at the University of Toronto, Toronto, Canada, July 3, 4, 1954.

IV. BIENNIAL REPORT OF THE SECRETARY

At the request of Dr. M. J. A. Moltzer, Secretary, who was not able to attend the Congress, Dr. Katherine A. Kendall, Secretary-elect, presented his report.

Action : It was moved and seconded that the Secretary's report be accepted.
CARRIED.

V. BIENNIAL REPORT OF THE TREASURER

At the request of Dr. Aimée Racine, Treasurer, who was not able to attend the Congress, Dr. J. F. de Jongh, President-elect, presented her report.

Dr. de Jongh explained that the Executive Board of the International Committee was now in process of establishing procedures which would ensure regular and detailed reporting on finances to the full membership. Because of restrictions on sending currency out of certain countries, accounts for the International Committee had been maintained in several locations. At the present time, there is approximately the equivalent of \$150 in Belgium where the Treasurer holds an account and \$130 in England where the Joint University Council holds an account for the Committee. There may also be a small sum available in Canada after the expenses of the Congress have been met from the registration fees. The regular annual income of the Committee is approximately \$500 and comes from dues paid by individual schools or national associations of schools. Dr. de Jongh added that he was making available to Mr. Hendry, the Treasurer-elect, a listing of the dues commitments of the various countries.

General discussion of the report stressed the desirability of the action already under consideration by the Board for the institution of reporting procedures which would outline in detail the income received and the expenditures authorized by the Committee.

Action : It was moved and seconded that the Treasurer's report be accepted, with the understanding that more detailed reporting procedures be established for future meetings. CARRIED.

VI. REPORT OF NOMINATIONS

The constitutional provisions for the election of officers and board members were explained, as follows :—

1. That the General Assembly elects a president and six members of the Executive Board.

2. That the Executive Board names from amongst its members the vice-president, secretary, and treasurer and, when necessary, an assistant secretary and assistant treasurer.

3. That the Executive Board has the power to co-opt Board members in order to maintain a representative balance of geographical interests.

4. That all officers and board members, whether elected or co-opted, serve for two years and are eligible for re-election.

5. That the Executive Board also includes as ex-officio members the chairmen of national associations of schools which are affiliated with the International Committee.

6. That the General Assembly has the power to confer the titles of Honorary President, Honorary Vice-President, Honorary Secretary and Honorary Treasurer.

Dr. Moltzer in his Annual Report stated that the following nominees for President and six board members had been selected by the Executive Board following considerable correspondence and discussion of the future tasks of the Committee :

President :

Dr. J. F. de Jongh
School of Social Work
Amsterdam, The Netherlands

Board Members :

Miss Marja Almquist
Social Institute
Stockholm, Sweden

Charles E. Hendry
School of Social Work
University of Toronto
Toronto, Canada

Dr. Katherine A. Kendall
Council on Social Work Education
New York, U.S.A.

Dr. Aimée Racine
State Institute of Social Studies
Brussels, Belgium

Dr. Marguerite Schlatter
School of Social Work
Zurich, Switzerland

Miss Eileen Younghusband
Department of Social Science
London School of Economics and Political Science,
London, England

While the new Board will designate the officers other than President from amongst its members, the old Board indicated that it had in mind the following allocation of functions :

Vice-President	...	...	Miss Younghusband
Secretary	...	...	Dr. Kendall
Treasurer	...	...	C. E. Hendry
Assistant Treasurer	...	...	Dr. Racine

Action : It was moved and seconded that the slate of nominees for President and six board members be adopted. **CARRIED.**

Miss Younghusband proposed that, in accordance with the authority vested in it by the Constitution, the General Assembly confer upon Mlle. Isabelle Cremer, the out-going Vice-President, the title of Honorary President and that it adopt the following resolution :

WHEREAS Mlle. Isabelle Cremer has rendered long and devoted service to the cause of social work practice and social work education in France and abroad ;

WHEREAS she has held positions of great honour and responsibility in national and international organizations ;

WHEREAS she has served as head of her school of social work in Paris since 1926, as President of the French Council of Schools of Social Work since 1943, and as Vice-President of the International Committee of Schools of Social Work since 1950 ;

NOW, THEREFORE, BE IT RESOLVED that the Committee express to Mlle. Isabelle Cremer its appreciation and gratitude for the devoted and skilful leadership which she has given to social work nationally and internationally over the years ; that the Committee convey to Mlle. Cremer its hope that she will continue to give of her skills and intelligence to the profession of social work for a long time to come ; and that this resolution be transmitted to Mlle. Cremer in suitable form in both French and English.

Action : It was moved and seconded that Mlle. Isabelle Cremer be named Honorary President of the International Committee of Schools of Social Work and that the resolution recognizing her long years of service to social work education and to international social work be adopted and transmitted to her in French and English. **CARRIED.**

Miss Younghusband then proposed that the General Assembly recognize the devoted efforts of Dr. M. J. A. Moltzer, the out-going Secretary, to the work of the International Committee by naming him Honorary Secretary and by adopting the following resolution :

WHEREAS Dr. M. J. A. Moltzer has, throughout his long association with the International Committee of Schools of Social Work, given devoted service to the Committee and to the schools ;

WHEREAS his untiring interest in and his enthusiasm for the Committee's aims have stimulated activity throughout the world towards the realization of those aims ;

WHEREAS his patient and careful work as Secretary of the Committee over long years has itself been an important factor in bringing the schools together in a close working association ;

WHEREAS his friendliness and constant desire to help have facilitated the working relationships among the schools ;

NOW THEREFORE BE IT RESOLVED that the Committee express to Dr. Moltzer its lasting and warm appreciation of the valuable assistance he has given to the cause of social work education ; that the Committee express these thanks in the way it feels sure he would have them express it—in its continued effort to realize in present and in future practice those ideals for which the Committee exists and towards which it strives ; that it make clear its hope that Dr. Moltzer will continue his interest in the Committee ; and that this resolution be transmitted to him in both English and French.

Action : It was moved and seconded that the General Assembly confer upon Dr. Moltzer the title of Honorary Secretary in gratitude for his work on behalf of the International Committee of Schools of Social Work ; that it adopt the resolution expressing its gratitude ; and that it authorize the transmittal of the resolution, in French and in English, to Dr. Moltzer. **CARRIED.**

VII. ORIGIN AND DEVELOPMENT OF INTERNATIONAL COMMITTEE OF SCHOOLS OF SOCIAL WORK

As background for subsequent discussion of a number of questions of importance in planning the future work of the International Committee, Dr. de Jongh presented a brief history of the organization.

The first International Conference of Social Work, held in Paris in 1928, devoted one of its five sections to training for social work. The Directors of ten Schools in Europe and America met on that occasion and in the following year, at the suggestion of Dr. M. J. A. Moltzer, at that time Director of the School in Amsterdam, they founded the International Committee of Schools of Social Work, whose first president was the late Dr. Alice Salomon, founder of the earliest courses in social service to be given in Germany. Madame Marie Mulle, Director of the École Centrale in Brussels, was Treasurer ; and she was later joined by Miss E. I. Black

then Senior Lecturer in the School of Social Science in Liverpool, who acted for some years as Secretary. In recent years, Dr. René Sand, Belgium, acted as President, Mlle. Isabel Cremer, France, as Vice President, Dr. M. J. A. Moltzer as Secretary, and Dr. Aimée Racine, Belgium, as Treasurer.

The objectives of the organization, as stated in the Constitution, are to bring about an exchange of opinion and experience between Schools of Social Work and to deal with all problems of international co-operation between these Schools, such as the exchange of teachers and students, the organization of a centre of documentation and information, the initiation of international study-courses, and participation in the preliminary work for international congresses of social work. The Committee is strictly neutral in matters of politics, philosophy, religion and government.

Dr. de Jongh stated, in relation to the objectives, that the Committee had been most successful through the years in providing an opportunity for international discussion of common problems and interests in social work education. There have been eleven conferences including the Toronto meeting since 1929, of which seven have been international conferences. With the assistance of the Russell Sage Foundation, the Committee also published the first international survey of schools of social work, which was prepared by Dr. Alice Salomon. The book was entitled *Education for Social Work* and published in 1937. Proceedings have also been published under various titles descriptive of the theme of each of the International Conferences sponsored by the Committee.

Although individual Americans participated in organizing the International Committee and were active in it throughout its history, the Committee was largely an European organization until after the Second World War. At that time, countries in other parts of the world began to participate and one of the problems now facing the Committee is how to encourage and use world-wide participation in its activities. Dr. de Jongh added that it is also necessary to work out a programme and procedures which will actually involve the world-wide membership in a democratic way in all aspects of the Committee's organisation and work. It is for this reason that the General Assembly is now being asked to consider a method for revision of the Constitution and Bye-laws in order to ensure democratic selection of officers and board members, to encourage more vital participation in the programme, and to provide more realistic financing of the Committee's activities.

VIII. REVISION OF THE CONSTITUTION

The Presiding Officer indicated that the out-going Executive Board had suggested the appointment of the following committee to study the function and structure of the International Committee with a view to revision of the Constitution and Bye-laws :

Miss Ellinor Black, Great Britain
Mme. Gabrielle Girard, France
Dr. J. F. de Jongh, The Netherlands
Charles E. Hendry, Canada
Dr. Katherine A. Kendall, United States

The General Assembly was now being asked to approve the appointment of this committee and to give it guidance with respect to desirable changes in the Constitution.

Mr. Nihon, Belgium, stressed the desirability of democratic procedures, better regional representation, and more active involvement of all schools in the work of the Committee. Mr. Newstetter, of the United States, suggested that the problem divided itself into three parts :

1. The functions to be assumed by the Committee.
2. The structure necessary to carry out the determined functions.
3. The financing required to support the structure and carry out the functions.

Miss Pohek, of the United Nations, pointed out that increasing emphasis is being placed on the contribution that can be made to international social welfare activities by non-governmental organizations. The International Committee should be able to play a vital role in relation to all matters affecting schools of social work.

Mr. Hendry stated that the growth, extension and complexity of social work education throughout the world required a more formal method of operation than had previously been necessary when the International Committee was more regional in character and interests.

Dr. Friedlander and Mr. Stein, both of the United States, suggested that the proposals for changes in the Constitution be circulated to all member schools for comments in order to get world-wide views and to enlist world-wide participation in shaping the future course of the organization.

Dr. de Jongh indicated that the plan was to prepare a draft of the new Constitution which would be sent to all schools in 1955. Final action would be taken at the next International Congress to be held in Munich in 1956.

The Secretary indicated that some of the questions which had already been isolated for study were the following :

1. The advisability of establishing a Nominating Committee, representative of various parts of the world, to prepare a list of nominees for officers and board members.
2. The possibility of giving the membership a choice in the election of all or some of the officers or members of the board.
3. The desirability of limiting the number of two-year terms that any one officer or board member may serve.
4. The possibility of equalizing voting rights so that a country with a large number of schools does not have an unfair advantage over countries with fewer schools.
5. The necessity for reviewing the dues formula which was established in 1929 as it is no longer realistic in terms of conditions in 1954.

A number of suggestions regarding finances which were made from the floor are included in the section of the minutes dealing with "Financial Support."

Action : It was moved and seconded that the General Assembly approve the appointment of the Committee on Revision of the Constitution with the understanding that the Committee will submit suggested changes to member schools for comments prior to presenting the revised draft for action at Munich in 1956.
CARRIED.

IX. MEMBERSHIP

The Presiding Officer stated that the present membership of the International Committee includes 217 schools in 27 countries. Several applications from new schools are awaiting study and action by the new Executive Board. According to a recent listing by the United Nations, there are presently in existence somewhat more than 400 schools of social work in 54 countries. The Latin-American countries are greatly under-represented in the membership of the International Committee. Mr. Hendry then read the qualifications for membership set forth in the Constitution. Members are individual schools which are regularly organized with the object of training professional social workers and national associations or councils of such schools. The Constitution states further :

Schools of social studies eligible to affiliate to the International Committee of Schools of Social Work shall be confined to those which provide full-time courses of general studies. Schools existing primarily for technical training of nurses, public health officials, teachers (including domestic science teachers) and librarians, shall not be eligible, nor shall those which specialize in one branch of social work only.

He explained the application procedures, also outlined in the Constitution, which require that each application for affiliation must be accompanied by a recommendation from one of the Schools in the same country which is already a member of the Committee, or from some recognized organization for social work.

Discussion from the floor revealed that a number of the school representatives present did not know that their schools were members of the International Committee. This confusion evidently arises in countries where the membership is held by a national association. In such cases, all of the schools belonging to the national association are automatically members of the International Committee. This led to the suggestion that it might be better to let each school affiliate individually with the International Committee instead of through its national association. Further discussion seemed to lead to the conclusion that the International Committee should establish closer relationships with individual schools, but that the national associations should continue to be involved.

Questions were raised about the application procedures. The purpose of a letter of recommendation did not seem very clear, in view of the fact that the Constitution includes a statement of eligibility for membership. It was suggested that the Committee on Revision of the Constitution review the section dealing with membership and consider the possibility of revising the application procedures.

There was discussion of the need to interpret the International Committee more widely in order to encourage membership amongst schools not now affiliated. It was suggested, however, that there should be no organized membership campaign until the Constitution is revised.

X. RELATIONSHIPS WITH OTHER INTERNATIONAL ORGANISATIONS

A. International Conference of Social Work.

The Secretary reported on a discussion held on June 30 by the Executive Board with Dr. Joe Hoffer of the International Conference of Social Work on questions of relationship. The International Conference offers associate membership to any international organization which is interested in its aims, objectives and programme. The privileges of membership would include participation in programme planning, sending observers to the meetings of the Permanent Committee and Executive Committee, and making use of International Conference facilities and administrative services. The financial obligation would be determined by the organization asking for membership.

The Executive Board had satisfied itself that associate membership would in no way endanger the autonomy of the International Committee of Schools or prevent the Committee from holding regional meetings or international meetings independently of the International Conference itself. The expectation, however, would be that the International Committee would hold its international meetings in conjunction with the International Conference.

The Executive Board had also discussed the possibility of integrating the programme meetings of the schools with the Conference instead of holding them at the end. If the practice of one free day in the middle of the Conference is continued, a general meeting of the schools would be held on that day. Arrangements could probably be made for including social work education topics in the general sessions and, possibly, for the assignment of one of the study groups to the International Committee.

In the light of these advantages and in view of the fact that there were no apparent disadvantages, the Executive Board therefore recommended that the General Assembly authorize it to take associate membership for the International Committee in the International Conference of Social Work.

Dr. de Jongh pointed out that two questions were involved :

1. Shall the Committee affiliate with the International Conference ?
2. If it does, what arrangements should be worked out with the Conference on specific programme plans ?

Father Guillemette, Canada, asked about the financial implications and made the point that the drawing-off of school personnel into one study group sponsored by the International Committee would weaken the International Conference. He explained that representatives of the Schools were active in many study groups and much in demand as chairmen and resource people.

Mr. Nihon, Belgium, endorsed the views expressed by Father Guillemette. He added that it was very important that the International Committee have a priv-

ileged time for its meetings as an independent group. It was also important that the school representatives have an opportunity to participate widely in the International Conference as a whole. He suggested that future special meetings of the Schools be scheduled before rather than after the International Conference.

The Presiding Officer clarified the question of cost of membership in the International Conference. The fee to be paid will be determined by the organization seeking membership. It had been agreed with Dr. Hoffer that, in view of the poverty of the International Committee, a nominal fee of \$5.00 a year would suffice.

Further discussion from the floor seemed to indicate consensus that affiliation as an associate member should not lead to complete integration of the International Committee's programme activities with those of the International Conference.

Action : It was moved and seconded that the International Committee should become an associate member of the International Conference with the understanding that such membership should not impinge upon the autonomy of the International Committee, should not prevent independent action with respect to regional and other meetings, and should not impose a financial burden. CARRIED.

B. The Pan-American Union.

The Secretary reported on discussions held over a period of time with officials of the Pan-American Union with respect to the establishment of mutually beneficial working relationships. It had already been noted that the International Committee of Schools is scarcely known in Latin America, in part because there has been little communication with the Latin-American schools. The Pan-American Union maintains close contact with all the schools in the region and can offer invaluable help to the International Committee in establishing relationships with those schools. The Pan-American Union had offered to place its facilities as a regional office at the disposal of the Committee. This would include translation and distribution of material and exchange of information. It had been agreed that the use of the Pan-American Union as a regional office would in no way prevent independent communication with the schools by either organization or stand in the way of independent action.

The Executive Board recommended that the General Assembly authorize it to enter into co-operative working relationships with the Pan-American Union.

Discussion from the floor revealed general acceptance of the proposal. The point was made that successful co-operative work with the Pan-American Union might set a desirable pattern for possible regroupings of schools on a regional basis for more effective communication in the period between international conferences.

Action : It was moved and seconded that the General Assembly accept the recommendation of the Executive Board to establish co-operative working relationships with the Pan-American Union. CARRIED.

C. The United Nations.

The Secretary reported on discussions held by the Executive Board on June 30 with a representative of the United Nations relative to the consultative status of the International Committee.

It was noted that while the International Committee of Schools had lost its consultative status with UNESCO because of insufficient activity, it continues to hold consultative status with the United Nations and UNICEF. For various reasons, the International Committee had not been able to make effective use of its status and the Executive Board was now seeking guidance from the General Assembly on how to make its influence felt on matters affecting social work education.

Miss Kahn of the United Nations in her discussion with the Executive Board stated that the International Committee should have a programme which will enable it to influence the United Nations. The Committee should study the United Nations social welfare programme, decide what to make representations about, and consider what it wishes to affect and effect at the United Nations. The subject matter to be selected for study by the Committee should be considered from two points of view :

1. How the International Committee as a group of experts in the area of social work education can influence the United Nations towards desired ends ; and
2. How the International Committee as an expert group can help serve the United Nations in relation to specific activities, such as the current study on training.

General discussion underlined the importance of the International Committee maintaining a close relationship with the United Nations.

Miss Pohok of the United Nations stressed the importance of representation at the meetings of the Social Commission and the Economic and Social Council. Two problems were discussed in this connection :—(1) the difficulty of finding an International Committee representative with sufficient free time to sit through all or even the relevant sessions of the United Nations' Commissions and Councils ; and (2) the difficulty, in view of the fact that the International Committee is a forum and not a standard-setting or action organization, to put forward statements which could be said to represent the Committee's position.

Mr. Hendry offered the suggestion that special financing could perhaps be obtained for regional working groups to study U.N. documents and develop a point of view prior to Social Commission meetings. The International Committee representative would then be in a position to speak with authority for the organization.

Miss Younghusband, Great Britain, pointed out the special relevance of the International Committee's consultative status in relation to such matters as the current effort of the United Nations to bring the international training survey up-to-date. She suggested that the General Assembly request the Secretariat of the United Nations to create a working group from amongst the membership of the International Committee to study and offer counsel on the revised drafts of the new training study.

Action : Miss Younghusband so moved, the motion was seconded and CARRIED.

XI. PROGRAMME PRIORITIES

The Presiding Officer stated that excellent programme suggestions had been offered in Dr. de Jongh's address the previous evening and that priorities had been implied in much of the discussion already held in the present meeting.

There was discussion from the floor on short-range and long-range aspects of the programme. The possibility of facilitating regular exchange of current information on social work education developments in all countries was explored. It was suggested that consideration be given to setting up an index or publishing abstracts of written material. This was seen as a possible immediate step to be taken. The long-range programme might include opportunities for more frequent discussion, through regional meetings or other devices, of technical matters of common interest. Implied throughout the proceedings of the General Assembly was a desire for more active participation by all schools in the work of the International Committee. It was recognized that for all these activities more realistic financial support was necessary.

XII. FINANCIAL SUPPORT

The Presiding Officer explained that the Constitution, drafted in 1929, set the fees as follows :

Each School individually affiliated pays an annual fee of 20 Swiss francs ; a national association or council pays a fee of 10 Swiss francs for each of their affiliated Schools.

It was noted that special arrangements are authorized by the Constitution and have been made in the past to permit affiliation in situations where the stated fees could not be met.

General discussion on revision of the Constitution (*supra*) had indicated realization of the need for study of and possible change in the dues structure. Representatives of the U.S. schools had noted that their dues, paid by the Council on Social Work Education, amounted to the equivalent of only \$2.33 per school. Dr. de Jongh had also pointed out that 10 or 20 Swiss francs imposed a greater financial burden in some countries than in others because of differences in the value of national currencies.

The suggestion was made and generally accepted that different types of membership might be established, such as membership for individual faculty members and interested persons as well as membership for individual schools and associations of schools.

There was consensus that the Executive Board and the Committee on Revision of the Constitution should work towards a realistic revision of dues, but at the same time safeguard the principle that no school should be debarred from affiliation because of inadequate finances.

The General Assembly also recommended that, pending action on the revised Constitution, the Executive Board ask the member schools to make a voluntary contribution to enable the Committee to plan and carry out a more effective programme. In order to comply with Canadian regulations, the General Assembly was asked to confer upon Mr. Charles Hendry, Treasurer, certain authority in relation to the performance of his duties.

Action : It was moved by Miss Mary Mason and seconded by Father André Guillemette that Mr. Charles Hendry, as Treasurer, be authorized to open an account in the name of the International Committee of Schools of Social Work ;

that he be empowered to sign cheques; and that the power to sign cheques in his absence be entrusted to Miss Ray Godfrey, Secretary of the National Committee of Canadian Schools of Social Work. CARRIED.

XIII. ADJOURNMENT

Upon completing his duties as Presiding Officer, Mr. Hendry turned over the chair to Dr. de Jongh, the newly-elected President, with his felicitations. Dr. de Jongh adjourned the meeting by expressing the gratitude of the entire Congress of Schools to Mr. Hendry and his colleagues for the excellent arrangements and the splendid programme that had been prepared and to Mr. Hendry himself for the heavy responsibilities he had so effectively discharged as Acting Chairman for the Congress and the General Assembly.

APPENDIX VI
INTERNATIONAL FEDERATION
OF SOCIAL WORKERS

(i) *Minutes of the Meeting held at the University of Toronto
Saturday, June 26, 1954 at 1-30 p.m.*

Several delegates of national associations of social workers participated from North and Latin America, Asia, Australia and Europe. M. Jean Nihon (Belgium), Vice-President, opened the session and apologized for the absence of Melvin Glasser, who was unable to attend the meeting because of other professional obligations in his own country. Having given the contents of a letter written by Mr. Glasser in January of this year, in which he recalled the decisions taken at the Conferences in Paris and Madras, M. Nihon said that there were two lessons to be learnt :

- (a) That one must be wary of the enthusiasms engendered by international meetings and take necessary precautions when choosing those who are given responsibilities.
- (b) That those in charge must be furnished the means needed to carry out their task.

The meeting agreed with these remarks and listened to the reports of B. Chatterjee (India), Dr. D. S. Howard (U.S.A.), M. Nihon (Belgium), Miss Albano and Miss Nin Ferreira (Brazil) about the work in their own continents or countries.

M. Nihon noted that the work done was considerable and he recalled the aims of the Federation. There followed an exchange of views between Dr. D. S. Howard (U.S.A.), B. Chatterjee (India), M. Lilliefors (U.S.A.), Miss J. A. Maines (Canada), Mrs. F. A. de Silva (Philippines), Miss J. Albano (Pan American Union), Miss Nin Ferreira (Brazil), L. B. Granger (U.S.A.), Miss Alison Player (Australia), Miss D. A. Kahn (U.N.), Miss J. Alderwood (U.S.A.), Mrs. R. Aronson (Israel), and M. Jean Nihon, which brought out the unanimity of the delegates on the subject of the aims of the Federation and permitted the President

to formulate the following conclusions concerning future action to be taken :

1. It is necessary to continue and to expand such action in the continents where positive work has been done ;
2. For this purpose it is essential to continue to give confidence to those officers of the IFSW who have performed their functions of preparation and organization ;
3. Associations of social workers in all other regions should be re-evaluated and informed of the aims and working methods of the International Federation. In addition, it will be necessary to organize exchanges of views and documentation between all the National Associations and the International Secretariat and to encourage exchanges of social workers ;
4. It is also important to make careful preparations for the next International Conference, which will take place in Munich (Germany) in 1956. On that occasion, the International Federation should be given a solid constitutional basis and means of action in relation to the important role it has to assume ;
5. In anticipation of this, the Secretariat of the International Conference will provisionally take over the administrative work of the International Federation. This possibility has already been discussed with J. Hoffer, who is responsible for the Secretariat.
6. A study based on an appropriate questionnaire will be undertaken in every country in order to establish the characteristic features of social work (methods, aims, conditions of work, training, etc.) and a report of the study will be discussed at the Conference in Munich in 1956.
7. A token fee will be charged in order to ensure the effective affiliation of national associations to the International Federation and to allow them to participate at the Munich meeting as regular members of the Federation.
8. An International Committee, consisting of two delegates from every continent will be in charge of taking all the necessary steps to put the previous propositions into effect.

The meeting agreed unanimously with the President's conclusions and elected the following people as members of the International Committee :—

- For North America ... Dr. D. S. Howard and L. B. Granger.
For Latin America ... Miss J. Albano.
For Asia and Australia ... B. Chatterjee and Miss A. Player.
For Europe and the Middle East M. J. Nihon and Mrs. Rivka Aronson.

The first delegates elected by these large regions will be responsible for all actions to be undertaken and will be links at the international level. The other tasks of the members of the International Committee will be laid down at a meeting which will take place in the Dining Room of Hart House on Thursday at 12-30.

The President thanked the delegates for their participation and closed the meeting at 5 o'clock.

(ii) *Minutes of the Meeting held at the University of Toronto (Canada), Thursday, July 1st, 1954 at 12-30 p.m.*

Present :

- Miss Josephina Albano (Pan American Union)
Miss Jean Alderwood (United States)
Mlle. Bauloz (France)
Miss M. L. Carrasco (Bolivia)
B. Chatterjee (India)
Mrs. Felicidad A. de Silva (Philippines)
Dr. D. S. Howard (U.S.A.)
Miss D. Kahn (U.S.A.)
M. Lilliefors (U.S.A.)
Miss J. A. Maines (Canada)
Miss A. Player (Australia)
M. J. Nihon (Belgium)

Excused :

- Mrs. R. Aronson (Israel)
L. B. Granger (U.S.A.)
Miss M. C. N. Ferreira (Brazil)

M. Jean Nihon presided and read the minutes (in English) of the meeting of June 26, 1954. Two modifications have to be made : (1) Add to point 8, the word "provisional" to qualify the international committee which has to be constituted ; (2) the name of Miss J. A. Maines (Canada) will be added to those of Dr. D. S. Howard and of L. B. Granger, the latter having been nominated as Treasurer for the I.F.S.W. Miss A. Player (Australia) will become a direct representative of Australia.

This being said, it is understood that all the persons designated will have to work in close co-operation with the delegates of the other regions, to put the decisions which will be detailed into effect. Nevertheless, the following delegates will be directly responsible for propaganda and representation work in their own continent towards the provisional International Committee :—

For North America : Dr. D. S. Howard

For Latin America : Miss J. Albano

For Asia : B. Chatterjee

For Australia : Miss A. Player

For Europe and the Near-East : M. J. Nihon

These delegates will keep in direct contact with J. Hoffer of the Secretariat of the International Conference of Social Work, who accepted to take over the administrative work following the instructions of the Provisional International Committee of the I.F.S.W., and particularly the advice of the continental delegates.

L. B. Granger will be responsible for the application by the Permanent Secretariat of the International Conference of Social Work of the decisions of the Provisional International Committee. As Treasurer, he will also be responsible for the finances of the I.F.S.W.

Then M. Nihon took up the problem of the presidency of the I.F.S.W. As it has been decided that the secretariat and the treasury will be directly controlled by North American associations, it seems equitable that the presidency should be assumed by a European delegate. This decision is even more imperative in view of the importance of having a qualified representative of our association on this continent to prepare the Munich Conference. Also, we must not give the National Association of Social Workers of France, the most important organization of its kind in Europe, the impression that the transfer of the secretariat from Paris to New York reflects a lack of confidence on behalf of the other countries.

This is why M. Nihon asked for a president from Europe and insisted that the French Association choose the person in charge.

After a discussion between Miss Albano, Messrs. Howard, Chatterjee, and Nihon, the delegates unanimously agreed that :—

(1) It will be left to the National Association of Social Workers of France to designate one of its members as President of the Provisional International Committee of the I.F.S.W. under the following conditions : that the President should speak and write English and be able, on the one hand, to competently represent the international organization and, on the other hand, to play an effective co-ordinating role between the representatives of social workers' associations.

(2) M. Nihon will personally assume responsibility for the organization of the Munich Conference (1956) and he will centralize the archives of the I.F.S.W. and write an informative notice to the members of the International Committee and particularly to the new President of the Association on the history of the I.F.S.W.

The Assembly discussed the actions to be taken during the next few months. It has been agreed that :—

(1) The necessary material for information and propaganda intended for the national social workers' associations will be prepared.

(2) A census, by continents, of national associations of social workers will also be prepared.

(3) These associations will be invited to participate in the I.F.S.W. (a documentation on our international activities will be sent with the invitation).

(4) The international study discussed at the June 26 meeting will be undertaken. This study will serve as a basis of discussion at the Munich meeting.

(5) Activities on a continental level, in view of interesting the national associations, will be developed. It is understood that this continental propaganda activity must not interfere with the inter-continental action.

(6) Only delegates of associations having paid the token fee will be admitted to the Munich Conference. This fee will vary from \$10 for small associations grouping less than 1,000 members, to \$25 for those grouping a larger number.

To materialize these decisions, M. Nihon is asked to take all necessary steps in collaboration with the President of the I.F.S.W. to ensure the

information for the members of the International Committee and of the Secretariat of J. Hoffer (I.C.S.W.), who will be in charge of the necessary administrative co-ordination in collaboration with Mlle. de Hurtado (Europe) and B. Chatterjee (Asia).

M. Nihon thanked the participants for their collaboration. He expressed the hope of meeting them again in Munich and hearing of their interesting reports on effective work done by their respective associations.

(iii) *U.N. Inter-European Exchange Plans for
Social Welfare Personnel*

(Sponsored by the International Federation of Social Workers)

A questionnaire containing a number of questions concerning administrative responsibility, selection of candidates, experience with foreign visitors, results from introduction of new methods and influence on international understanding was sent to Norway, Sweden, Finland, Denmark, United Kingdom, Germany, Belgium, Luxembourg, France, Switzerland, Yugoslavia, Italy, Greece, Austria, Turkey and Portugal.

So far Turkey, Germany, Denmark, France, Austria, Italy, the United Kingdom, Switzerland and Belgium have given information on the subject involved. The Luxembourg Ministry of Foreign affairs regrets not to be able to give a contribution, because Luxembourg as yet has no experience in the exchange of social workers.

Other countries did not reply, although both government-officials and national committees have been approached.

Turkey has some experience with the Fulbright Fund and W.H.O. fellowships. Although these projects were not included in the scope of the questionnaire, it is interesting to know that the Ministry of Health and Social Assistance is responsible for the selection of candidates. The candidate must be fully qualified, "be of good character" and know the language of the country she is going to. Apparently, only female social workers and nurses have been sent abroad and they must be "government employees". A decided progress in tuberculosis control activities is reported. Visitors from other countries for other than teaching-purposes have not been received. Fellowships covered, besides the fight against T.B., child welfare, juvenile delinquency and social insurance.

The responsibility for the exchange plan in Germany is delegated to the national committee of I.C.S.W. (deutscher Landes ausschuss der internationale Konferenz fur Sozial Arbeit) by the Ministry of Foreign Affairs. The Ministry is in direct contact with the U.N. European office. This

means that correspondence with German applicants and the organization of board, lodging and observation programmes of foreign visitors is looked after by the German national committee.

The housing shortage in Germany does not allow social workers to receive many guests and the fact, that extra leave for study purposes is generally not given, means that German social workers need their holidays badly for recreation. Consequently, the intensity of exchanges which are realized is not nearly equal to the interest shown by the social workers. If circumstances were better, many more social workers could profit from the opportunities given by U.N. schemes.

Improvement of German social work methods as a direct result of exchange visits by German social workers to other countries has not been registered.

Denmark only recently began taking part in the Exchange plan. In practice, it has proved to be very difficult to provide the basis for receiving students regularly. A special difficulty seems to be the language, only Scandinavians being able to use their own language and having the full benefit of visits to social institutions. The Ministry of Social Affairs is responsible for organisation and selection. Nothing is said about selection methods.

The responsible authority seems to be somewhat sceptical as to the value of the exchange plan. No improvement of Danish social work has been directly demonstrated, except that it is always of benefit for the personnel development to study abroad. U.N. seminars are seldom attended by Danes.

In France, the European Exchange plan for social workers is carried out by the *École Nationale de la Santé Publique*, branch of the *Ministère de la Santé Publique et Population*. The ultimate responsibility however lies with the *Comité Français de Service et d'Action Sociale*.

During 1953, 33 exchanges from and 16 exchanges to foreign countries were realised in the following fields of social welfare :

Juvenile delinquency, marriage guidance, professional guidance, social security, family allowances, settlement work, training of the physically handicapped, child welfare, co-operative work in agriculture, social work for the aged, training of personnel for vacation homes, moral welfare, homes for delinquent children, psychiatric social work, medical-social work, training for social work, foster-home care, social work in industry, adoption problems, public assistance, day nurseries, social work for the blind and others.

Selection points are : professional experience, age, kind of observation asked, linguistic knowledge and an evaluation of a report in which the function of the organization, to which the applicant belongs, in the totality of Italian social services is stated.

Foreign individual exchange visitors to Italy were not considered to be on a sufficiently high level and the linguistic knowledge was often not adequate. The visitors to the recent seminar on social work, however, have made a very favourable impression. Results for Italian social work have been noted in the fields of : holiday camps for children, casework techniques and training for social work, besides industrial welfare problems.

The number of social workers involved is very small, no exact data having been given.

The exchange schemes are considered to contribute undoubtedly to the improvement of international understanding, because the persons involved are coming into contact with other methods and viewpoints in other countries, and because organisations are going to co-operate with equivalent organisations in other countries.

Austria has a very short report, stating :

(a) A U.N. Fellowship and Exchange Office under the Bundesministerium für soziale Verwaltung is the responsible authority.

(b) 10 exchange visits in 1953 took place, covering : child-guidance casework, rehabilitation of handicapped, welfare of the aged and others.

(c) Exchange visits have helped to broaden the outlook of social workers, so that they were able to make suggestions and partly introduce new methods and improved existing methods in their professional field.

(d) Foreign social workers, having studied in Austria, have been able to utilize to a great extent the experience gained in Austria.

(e) International understanding has been greatly improved. Insight in other people's ways of life and ideas is considered very important and exchange partners are often keeping their contacts during a longer period. All exchange visitors agree, that "the visit was a great experience for them, helping towards an understanding among the nations and so towards world peace and goodwill among men".

The "Swiss aid to Europe" is responsible in Switzerland for all exchange schemes.

13 foreign social workers have been received in Switzerland during 1953, and 15 Swiss social workers went to other countries (7 of them participated in seminars). No special branches were mentioned, only that possibilities exist for every field of social work.

Out of 13 guests, 3 proved to be not very agreeable and linguistic difficulties arose more than once.

Direct results have not yet been registered. U.N. Seminars, however, are very fruitful since working-committees often study the subject after the seminar is finished.

APPENDIX VII

SOCIAL AND CULTURAL PROGRAMMES

It was within the walls of the buildings of the University of Toronto in Queen's Park, in the very heart of the city, that the Seventh International Conference of Social Work—the first of these assemblies on Canadian soil—met for the best part of a memorable week.

A better setting for an assembly which brought together social workers from the far corners of the earth would not have been easy to find. The quiet colleges, temporarily deserted by teachers and students, proved to be admirable centres for the life, thought and work of the Conference; and served no less happily as the background for the short spells of relaxation and free-time which enabled the delegates to enjoy the liberal hospitality of their Canadian hosts and hostesses, to see something of the natural beauties and the artistic treasures of Toronto and its environs, and to visit its theatres, cinemas and shops.

In welcoming their guests, the officers and members of the Canadian Joint Organising Committee had clearly in mind a twofold purpose: to ensure for all the delegates pleasant, comfortable and adequate quarters in which to live, meet and work; and to provide, in an intellectual atmosphere, an entertainment and cultural programme that was catholic and varied in character. Their efforts were outstandingly successful under each of these headings.

In carrying out this programme, the members of the Canadian Committee, the University authorities and their staff, together with local organisations and the citizens of Toronto, vied with each other in expressing the very soul of Canadian hospitality and friendship. It was not therefore surprising that under these circumstances, and in a young and vigorous country, with all the freshness and charm of its twin cultures, that every delegate carried away with him unforgettable memories, not only of a successful and inspiring Conference, but of widened human and social horizons, of new friendships formed and old ones renewed and strengthened, and of a fuller insight into the meaning of international life and relationships.

Each delegate would have his own story to tell of the wealth of new experience gained during the time spent in Toronto. The following notes are intended, therefore, to convey a general idea of the scope of the cultural and social programme.

1. Study Visits and Tours

Study tours were arranged for delegates to enable them to see something of a wide variety of services which were representative of a broad section of health and welfare activities in the Greater Toronto area. Visits were paid, to cite a few examples, to a voluntary child-care agency ; a voluntary recreation and informal education service ; a rehabilitation and re-training centre for paraplegics ; to case-work and other social service agencies.

2. Entertainments

The round of special entertainments opened with a Reception at Casa Lomo given by the Canadian Association of Social Workers, primarily for members of the International Federation of Social Workers. Then, on the following evening, there took place the official Reception at Toronto's beautiful Art Gallery, with its large cool saloons which house such a wealth of artistic treasures, including a rare collection of some of the *chef d'oeuvre* of the great European schools of painting. A special exhibition of Canadian paintings and handicraft was planned in connection with the Reception.

The Mayor of Toronto, accompanied by leading members of the municipal administration, received and welcomed the delegates. The Reception was an unqualified success and provided an occasion for social workers from many countries to meet some of Toronto's most distinguished citizens.

Reference has already been made to the keen interest the Conference aroused in the minds of the citizens of Toronto, and many of the "off-shore" delegates had the privilege of being entertained at buffet supper parties in private houses in and around Toronto. A few care-free hours spent with friends in Toronto in those informal and happy gatherings gave overseas visitors a precious glimpse of the Canadian way of life.

Another side of the social life of the Conference was a series of garden parties to which delegates were invited at a variety of beautiful Toronto homes. The city abounds in large and well cultivated gardens,

rich in trees, shrubs and flowers, which were seen to full advantage in those June and July days. High summer in a Canadian garden is indeed a happy memory to treasure.

This account of cultural and social activities would be incomplete without a brief word about the satisfaction and pleasure derived by many delegates, particularly those from the English speaking countries, from their visits to the Stratford Shakespearean Festival. While others, who were not able to make the journey to Stratford, were delighted to witness the fine presentation of "Macbeth" by the Earl Grey Players in Trinity College Quadrangle.

These notes will, it is hoped, serve two purposes ; first, to convey to readers of the Conference Report some idea of the generous welcome given by our Canadian colleagues and friends, and the care they took to share with their guests the social, cultural and artistic treasures of their homeland ; and secondly, to place on record an expression of the gratitude and thanks felt by all the delegates to them for their unflinching kindness, courtesy and hospitality.

APPENDIX VIII

EXHIBITION

The Exhibits at the Seventh International Conference of Social Work were located in three of the gymnasia behind the quadrangle at Hart House. The Exhibition opened at 1 p.m. on Sunday, June 27th and closed on Friday, July 2nd at 8 o'clock. Because of the amount of space covered by the Exhibits it was never crowded at any one time, but from all accounts most of the delegates availed themselves of the opportunity of seeing these displays and of taking home some of the generous supply of free literature to enjoy at their leisure after the activities and excitement of the Conference itself had subsided.

Invitations to exhibit were extended to National Committees of the International Conference of Social Work, to the intergovernmental organizations concerned with social welfare and related fields, to a selected group of international non-governmental organizations, to selected publishers of social welfare books and pamphlets and to a few others. Forty-two different exhibits were displayed apart from the Combined Book Exhibit, which showed publications by leading commercial and non-commercial publishers and social welfare agencies in the United States.

The following groups exhibited :—

Episcopal & Anglican Churches of Canada—Social Department
Canadian Department of National Health & Welfare
Canadian National Institute for the Blind
World Y.W.C.A.'s
National Society for the Prevention of Blindness, U.S.A.
Church World Service & Division of Foreign Missions
The Salvation Army
Canadian Citizenship Branch
Association of Junior Leagues of America
Indian Conference of Social Work
The Boy Scouts
United Kingdom Information Office
International Society for the Welfare of Cripples

APPENDIX IX

LIST OF FILMS SHOWN

UN & INTERNATIONAL AGENCIES

1. **World without end**—Produced by UNESCO in 1954; 45 minutes.

Two world famous film-makers, Paul Rotha and Basil Wright, working together at opposite ends of the earth have created a remarkable documentary film of the *world's knowledge at work for the people of the world*. The story was filmed in Mexico and Thailand. Medicine, agriculture and education in the service of human need is the inspiring theme which unifies this film.

2. **Somewhere in India**—Produced by United Nations Film Board in 1952 ; black and white ; 18 minutes.

The staff of WHO work side by side with the Terai people in North India to wipe out malaria.

3. **The Children**—Produced for the United Nations in 1953 ; black and white ; 10 minutes.

UNICEF's attack on problems of the children of the world. Food production, health programmes and educational activities.

4. **First Steps**—Produced by the United Nations Film Board in 1947 ; black and white ; 10 minutes.

Shows simple treatments for the rehabilitation of crippled children, noting the patient therapy necessary for the slow return to an active life.

CANADA

1. **Neighbours**—Produced in 1952 by the National Film Board of Canada ; colour ; 9 minutes.

A Norman McLaren film employing his new technique in which principles normally used to put drawings or puppets into motion are used to animate live actors.

A parable about two people who, after living side by side with mutual friendliness and respect, come to blows over the possession of a flower which one day blooms where their properties meet. Could be constructed to exemplify "futility of war", etc.

2. **V for Volunteers**—Produced in 1951 by the National Film Board of Canada ; black and white ; 21 minutes.

How a suburban housewife learns of the work of volunteers in areas not covered by professional social workers or welfare agencies and finds new purpose and satisfaction in life through voluntary part-time service in neighbourhood welfare work.

3. Date of birth—Produced in 1950 by the National Film Board of Canada ; black and white ; 16 minutes.

A tribute to the older workers' high standard of dependability and productivity and the importance to the whole country of giving a fair chance to the workers of 45 plus is explained, and ways in which their problem is being tackled are described.

4. Country Magistrate—Produced in 1953 by the National Film Board of Canada ; black and white ; 20 minutes.

This film deals with the administration of justice on the local level in Canada, as seen in the activities of a magistrate in rural British Columbia.

5. The Rising Time—Produced in 1949 by the National Film Board of Canada ; black and white ; 31 minutes.

Shows the growth of co-operatives in the Maritime provinces and how they improved the economic life of the fishermen of these Provinces, who formerly were poverty-stricken.

6. Everybody's Handicapped—Produced in 1953 by Graphics Associates ; commissioned by the National Film Board of Canada ; black and white ; 18 minutes.

Shows that the properly placed handicapped worker is no more handicapped vocationally than the ordinary worker. Instances shown of exceptional job performance by physically handicapped workers.

7. Shyness—Produced by the National Film Board of Canada in 1953 ; black and white ; 23 minutes.

Shows causes of abnormal shyness in children and how, through their greater understanding by parents and teachers, the problem may be dealt with.

8. Newcomers—Produced in 1953 by the National Film Board of Canada ; black and white ; 27 minutes.

Shows how national life in Canada is being enriched and strengthened by the new talents and skills being poured into their adopted land by immigrants from British Isles and Europe.

9. Mission Ship—Produced in 1953 by the National Film Board of Canada ; black and white ; 11 minutes.

Shows how indispensable to isolated communities along the British Columbia Pacific Coast are the services brought by the Mission Ship.

10. **The Son**—Produced in 1951 by the National Film Board of Canada ; black and white ; 28 minutes.

A dramatic portrayal of a not infrequent rural problem—the tendency of farmers' sons to leave the land in favour of other employment.

11. **The Romance of Transportation**—Produced in 1952 by the National Film Board of Canada ; colour ; 11 minutes.

Animated figures and an ironic commentator portray with humorous effect the successive stages in the development of transportation in Canada.

12. **The Shop Steward**—Produced in 1953 by the National Film Board of Canada, in co-operation with Canadian and Catholic Confederation of Labour, Canadian Congress of Labour, Trades and Labour Congress of Canada, and the Federal Department of Labour ; black and white ; 22 minutes.

A dramatized presentation of the role of the shop steward in effective day-to-day functioning of free trade unionism.

13. **Ti-Jean Goes Lumbering**—(French)—Produced in 1953 by the National Film Board of Canada ; colour ; 16 minutes.

Portrayal of typical life and work in a Canadian logging camp, with incidental dramatization of a French-Canadian folk tale about the fantastic exploits of a mysterious little boy who rides into a winter logging camp and excels the skills of the most experienced and hardest lumberjack in camp.

14. **One Man's Opinion**—Produced in 1953, by the National Film Board of Canada ; black and white ; 6 minutes.

First in a Citizenship Series of discussion-provoking subjects, under the main title, "WHAT DO YOU THINK", this film shows how one person's judgement might reasonably run counter to the majority opinion. Leaves problem unresolved ; audience asked, "What do you think ?"

15. **After Prison—What ?**—Produced in 1950 by the National Film Board of Canada ; black and white ; 12 minutes.

Shows difficulties experienced by a man with a prison record wishing "to go straight", but is unable to get work until helped by the John Howard Society which secures him a job where he can take his place in society and regain his self-respect.

DENMARK

Seventh Age—Produced by the Danish Government Film Committee ; black and white ; 17 minutes.

Shows the effects of improved Danish Law governing old age pensions, increasing pension payments.

FRANCE

Material Deprivation in Young Children—Produced in France in 1951 by Drs. Roudenesco and Appell ; black and white ; 26 minutes.

Portrays the detrimental effects in early childhood where the mother-child relationship is lacking ; it also indicates some results of psychotherapy in such cases ; Technical quality is poor but the film does make its points very effectively.

INDIA

1. **Basic Education**—Produced in 1952 by Documentary Films of India for the Ministry of Information and Broadcasting, Government of India ; 8 minutes.

The problems caused by illiteracy. Principles of "fundamental education" and how they have been applied.

2. **People's Participation**—Produced in 1953 by Documentary Films of India for the Ministry of Information and Broadcasting, Government of India ; 10 minutes.

The film shows how people must learn to help themselves through participation in the solution of their own social problems.

SPAIN

Nuevos Horizontes—Produced in 1952 for the Corporation Nacional de Asistencia Publica, Ministerio de Information, Cuba (Spanish) ; black and white ; 10 minutes.

SWEDEN

Swedish Red Cross Activities of Today—Produced in 1952 for the Swedish Red Cross.

A review of the variety and extent of Red Cross activities in Sweden today ; health and education, prevention, meeting emergencies.

U.K.

1. **New Town**—Produced in 1948 in Great Britain and distributed by the United Kingdom Information Office ; colour ; 9 minutes.

A "cartoon" film explaining the problems of density and layout of towns and cities.

2. **Alcoholism**—Produced by Encyclopaedia Britannica Films in 1952 ; black and white ; 22 minutes.

Attempts to show how the roots of this illness are imbedded in personality difficulties, and how they can be treated through psychotherapy. Presents a case study of three types of alcoholics, tracing the development of the disorder from its origin.

3. **Roffey Park Rehabilitation Centre**—Produced in 1951. Distributed by the United Kingdom Information Centre; colour; 32 minutes.

The establishment of a rehabilitation programme for men and women injured in industrial accidents.

4. **The Undeclared**—Distributed by the United Kingdom Information Board; 35 minutes.

Rehabilitation of war-displaced persons in British hospitals and their care after leaving hospital.

5. **Out of True**—Produced in 1950 and distributed by United Kingdom Information Service; black and white; 38 minutes.

Treatment of a patient in one of Britain's Mental Hospitals.

U.S.A.

1. **Palmour Street**—Produced by Southern Educational Film Production Service; black and white; 27 minutes. Sponsored by the Georgia State Department of Health.

Illustrates certain basic concepts on mental health as they relate to family life, and some of the basic ways in which parents influence the mental and emotional development of their children.

2. **Neighbouring Story**—Produced by Baden Street Settlement in Rochester, N.Y., in 1953; black and white; 20 minutes.

The story is about a ten-year-old boy, his family, a group worker and the way the settlement serves the community.

3. **Looking Ahead**—Produced for the Federal Security Agency in the United States in 1953; black and white; 13 minutes.

The film explains old age and survivor insurance under the Social Security Act.

4. **The High Wall**—Produced for Anti-Defamation League of B'Nai B'Rith in conjunction with the Illinois State Department of Mental Health in 1951; black and white; 33 minutes.

The film is a case study in mental health. Its purpose is to show how prejudice feeds on inferiority, insecurity, inequality and fear.

5. **Disaster Striking**—Produced by the American Red Cross in 1953; black and white; 17 minutes.

Scenes of national disaster and how the Red Cross organization meets such emergencies and helps families and individuals back to normal living.

6. **A New Beginning**—Produced by the American Army and available through courtesy of United Mine Workers of America ; black and white ; 30 minutes.

Rehabilitation of a coal miner, whose back was broken in a mining accident, through assistance from Miners Welfare Fund.

7. **Angry Boy**—Produced by Affiliated Film Producers, Inc., in 1951 ; black and white ; 33 minutes.

Through psychiatric care, the emotional disturbances of a boy who is caught stealing in school, are traced to its basic causes.

8. **Twentieth Century Pilgrim**—Produced in 1953 for the Immigration and Naturalization Service, U.S. Department of Justice ; colour ; 10 minutes.

The story of immigration and the work of the Department. Experiences of an immigrant after arrival.

9. **A Magic Day**—Produced in 1953 by Wayne University Audio-Visual Centre for the United Community Service of Detroit ; colour ; 21 minutes.

The film story is about a middle class family all the members of whom contribute to and benefit from Red Feather Services.

10. **Social Sex Attitudes in Adolescence**—Produced in 1953 by Crawley Films Limited ; black and white ; 22 minutes.

This film is concerned with the growing understanding of the meaning of sex in the teen-ager.

APPENDIX X

PUBLIC RELATIONS ASPECT OF THE CONFERENCE OF SOCIAL WORK

Before creating a Public Relations Committee, the Canadian Joint Organizing Committee had determined through its policy, as well as through the provision of a limited public relations budget, that the public relations programme for the Conference would be carried primarily by volunteers. It had been decided that this committee would act also for the Canadian Conference on Social Work, which was to be held immediately prior to the I.C.S.W. Mr. James W. Lawrence, formerly Director of Public Relations for the Borden Company of Canada, was Chairman of the Public Relations Committee, until his retirement because of business pressures in May, 1954, when Mr. Jack Brockie, Director of Public Relations for the T. Eaton Company Limited, took over. Mr. Lawrence chose his own committee to plan the public relations programme and was promised assistance from secretaries within the general conference organization, to implement it. The Committee, composed of a group of outstanding men and women engaged in public relations work professionally, defined as its objective: "to plan an educational programme focussing on some of the basic health and welfare problems in many countries, and the interests surrounding the delegates who would be attending the conference; to produce through publicity an enthusiastic climate as a setting for the conference; through the media of press, radio, television, special events, etc., to report the conference sessions to the world at large." The Committee was to advise and plan; to facilitate the publishing and airing of material which would be prepared by the committee's secretaries. In addition, eleven persons, already operating in the field of social work interpretation, were recruited from centres across Canada, to act as corresponding members and to promote the Conference and assist in the publication of releases issued from the main Committee. It was planned that during the Conference, the publicity operation would be carried by professional public relations officers loaned from various areas of national social work.

Three sub-committees were struck to implement the plans of the Public Relations Committee. These were :

- (a) Press and periodicals
- (b) Radio and television
- (c) Special events

These committees presented their plans for Conference coverage to the Public Relations Committee for approval and issued progress reports from time to time.

Later, a special committee on printed material was struck, to arrange for literature, brochures, note books, insignia, and printed programmes. This committee succeeded in collecting for distribution a wide variety of pamphlets and brochures outlining the "Canadian Scene."

The months preceding the Conference were spent in preparing a foundation to make news coverage at the time of the Conference more effective. Releases were issued and press conferences were held to interpret and amplify the Conference theme. News stories were "pegged" to such things as :

- (a) A series of lectures planned by the Toronto School of Social Work in co-operation with the Canadian Association of Social Workers, Toronto Branch, and the University Extension Department, giving background material designed to create a deeper understanding of international social welfare problems and programmes ;
- (b) The history of the I.C.S.W. ;
- (c) Biographical material on conference leaders as these were announced ;
- (d) Social events planned for the delegates.

Conference bulletins and releases were distributed to a mailing list of 100 daily and weekly Canadian newspapers recommended as most appropriate by the Canadian Welfare Council and the Health League of Canada. Specialized material was prepared for women editors and commentators, financial editors and international radio networks. Articles and editorials were written for professional magazines, such as "Canadian Welfare" published by the Canadian Welfare Council ; "Food for Thought" published by the Canadian Association for Adult Education ; "The Ontario Welfare Reporter" published by the Ontario Welfare Council ; "Health Magazine" published by the Health League of Canada. Foreign language newspapers were informed of

delegates from abroad planning to attend the Conference and were sent special releases.

Six weeks before the Conference, the pace began to quicken. The production of releases, published material and photographs accelerated. Two luncheons and a reception were held for the purpose of intensifying relationships with press, radio and television representatives, and a "kit" of Conference publicity was distributed.

Norman DePoe, as Radio and TV Co-ordinator, took over his duties several weeks before the Conference, because of the necessity of advance scheduling.

The opening of the Conference was covered by the Canadian Broadcasting Corporation TV newscasts. Simultaneously the C.B.C. International Service recorded the Honourable Lester B. Pearson's opening address, and excerpts from this were used in special reports of the International Service. Earlier, International Service had broadcast an eight-minute preview of the Conference and the programme "Canadian Chronicle" carried a three-minute report to Europe and the West Indies. During the Conference, the C.B.C. International Service recorded interviews or statements with Latin Americans, Swedish, Spanish, French, German, Austrian and Italian delegates. C.B.C. domestic service coverage included a special report on C.B.C. News Roundup on Monday, June 28th, several regional network interviews, and a 15 minute summary on the national network programme "This Week" on Saturday, July 3rd. Nearly every major C.B.C. news bulletin, broadcast during the week, carried some mention of the conference.

Each night during the Conference week, a television interview was arranged for the C.B.C. programme "Tabloid". This was handled by Sidney Katz, of MacLean's Magazine, a regular member of the "Tabloid" staff and a former social worker. The programmes were seen at Ottawa, Toronto and Montreal. Portions were aired later on the west coast by kinescope.

Two prominent American delegates appeared on the television programme "Fighting Words", where it had been arranged with the producer that a social work theme would be used. The panel discussed problems of modern urban life.

A selected list of member stations of the National Association of Educational Broadcasters in the U.S.A. was contacted and offered free programme material from the Conference, and this was supplied to five stations. A 15 minute panel discussion was also prepared as a special

programme for U.S. listeners. For the B.B.C., a panel discussion "Commonwealth Delegates" was prepared.

The press room staff consisted of :

Harvey W. Adams, Press Coordinator.	Director of Information Services, Department of National Health and Welfare.
Mack Erb, Assistant Press Coordinator.	Department of National Health and Welfare.
Lois Brean, Reporter. ...	Public Relations Department, Boston Community Chest.
Paddy Godfrey, Reporter.	Director of Information, Canadian Welfare Council.
Lillian Henderson, Reporter.	Public Relations Director, Ontario Welfare Council.
Jack Zimmerman, Reporter.	Canadian Joint Organizing Committee Staff.
Helen Carscallen, Liaison Officer.	Assistant Secretary, Canadian Joint Organizing Committee.

Accommodation was provided for 18 press representatives at one time, with telephone, duplicating machines, blackboards, etc., to facilitate coverage. Mr. Ned Eisenstat provided photographic coverage and service.

A morning and afternoon press release were issued daily. A reporter was assigned to each daily plenary session, as well as each panel discussion. On the basis of their comprehensive reports, the assistant press coordinator prepared a release. This release was available at 1 p.m., and was sent to the three Toronto daily newspapers, the wire services and the radio press service. Copies were immediately available to the newspaper men and women on hand in the press room. All releases were sent by mail to a selected list of weekly newspapers. Copies of major speeches and, on occasion, photographs, were also distributed.

A secretary had been appointed for each of the Conference study groups which met daily in the afternoons. Each secretary was responsible for presenting a report of the day's discussions to Mr. B. Chatterjee, Secretary-General for South-East Asia, who had been appointed Liaison Officer between the study groups and the press. Each of the four Conference reporters was on hand after these study group sessions, to interview the study group secretaries and obtain reports on any newsworthy discussions which had arisen during that particular meeting.

Each reporter in turn discussed the study group material with the assistant press coordinator, and capsule reports were prepared by him to form an afternoon news release. A good deal of newspaper coverage was given to the study group reports in the afternoon news release.

Until July 20th, 1954, there were still articles on the Conference appearing in newspapers across Canada. At that time facilities of the Canadian Press Clipping Service were terminated, and so it is impossible to estimate accurately the press coverage of this Conference. However, it is known that at least 4,962 column inches of newspaper space were devoted to Conference proceedings and several hundred photographs and accounts of the Conference were published in different dailies and weeklies.

The success of the public relations programme was due directly to the outstanding co-operation of delegates in giving interviews to the press and radio during the Conference. In this way, delegates to the Seventh International Conference of Social Work assisted substantially in "Promoting Social Welfare Through Self-help and Co-operative Action."

APPENDIX XI
*CANADIAN JOINT ORGANIZING
COMMITTEE FOR THE INTERNATIONAL
CONFERENCE OF SOCIAL WORK*

Chairman :

Mrs. KASPAR FRASER

Canadian Association of Social Workers

Miss BESSIE TOUZEL, Community Welfare Council of Ontario—President

Miss JOY MAINES, Executive Secretary, Ottawa

Miss FLORENCE PHILLPOTT, Welfare Council of Greater Toronto

National Committee of Canadian Schools of Social Work

Rev. ANDRÉ M. GUILLEMETTE, School of Social Work, University of
Montreal

Dr. JOHN J. O. MOORE, School of Social Work, McGill University, Montreal

Prof. C. E. HENDRY, School of Social Work, University of Toronto

Canadian Welfare Council

R. E. G. DAVIS, Ottawa—Executive Director

Mrs. KASPAR FRASER, Toronto

Miss CONSTANCE HAYWARD, Canadian Citizenship Branch, Department of
Citizenship and Immigration, Ottawa

Canadian Conference on Social work

Dr. G. F. DAVIDSON, Deputy Minister of Welfare, Ottawa—President

Miss PHYLLIS BURNS, Ottawa—Secretary

Miss ROBENA MORRIS, Department of Public Welfare, Toronto

Canadian Committee, International Conference of Social Work

Mrs. WALTER REAN, Toronto—Chairman

W. H. DEWAR, Executive Director, Community Chest of Gr. Toronto

Mrs. R. H. SANKEY, Toronto—Secretary

Additional Members at Large

Jack Brockie	Miss Helen McArthur
Miss Mary A. Clarke	J. Irving Oelbaum
Charles Cornell	Mrs. G. C. Parker
Mrs. Harry Endean	Miss Helen Parsons
Rev. John G. Fullerton	Dr. W. A. Riddell
Dr. J. R. Kidd	H. S. Rupert
Mrs. Bruce King	Mrs. John Sherman
Dr. Margery King	Steward Sutton
Dr. J. W. Lawrence	Mrs. J. S. D. Tory
Miss Nora Lea	Mrs. J. S. Will

Mrs. J. A. Wilson

Secretary :

Miss PHYLLIS BURNS

Assistant Secretary :

Miss HELEN CARSCALLEN

APPENDIX XII

PROGRAMME COMMITTEE

The original outline for the Conference programme was prepared by a Canadian-American Programme Committee composed of :

George F. DAVIDSON, Deputy Minister of National Welfare, Canadian Department of National Health and Welfare—Chairman

R. E. G. DAVIS, Executive Director, Canadian Welfare Council

WILLIAM H. DEWAR, Executive Director, Community Chest of Greater Toronto

Charles E. HENDRY, Director, School of Social Work, University of Toronto

Dr. WALTER H. RIDDELL, Toronto

Harry M. CAREY, Executive Director, United Community Services of Metropolitan Boston

Melvin A. GLASSER, Assistant to the President, National Foundation for Infantile Paralysis, New York

Lester B. GRANGER, Executive Director, National Urban League, New York

Fred K. HOEHLER, Executive Director, Citizens of Greater Chicago

Donald S. HOWARD, Dean, School of Social Welfare, University of California at Los Angeles

W. I. NEWSTETTER, Dean, School of Social Work, University of Pittsburgh

George W. RABINOFF, Assistant Director, U.S. National Social Welfare Assembly, New York

APPENDIX XIII
DAILY PROGRAMME

THURSDAY, JUNE 24

10 a.m.—4 p.m.

Hart House, Music Room

Permanent Committee of the International Conference of Social Work

FRIDAY, JUNE 25

10 a.m.—4 p.m.

Hart House, Music Room

Permanent Committee of the International Conference of Social Work

SATURDAY, JUNE 26

9 a.m.—8 p.m.

Hart House

Registration

10 a.m.—1 p.m.

Hart House, Music Room

Permanent Committee of the International Conference of Social Work

1-30 p.m.—4-30 p.m.

Hart House, Music Room

International Federation of Social Workers

SUNDAY, JUNE 27

9 a.m.—8 p.m.

Hart House

Registration

2-30 p.m.—4-30 p.m.

Mechanical Building, Lecture Theatre

Film Showings

8-30 p.m.

Odeon Theatre—18 Carlton Street (East of Yonge Street)

Opening Plenary Session—"The World We Live In"

MONDAY, JUNE 28

9-30 a.m.—10-45 a.m.

Convocation Hall

Plenary Session No. 2—"The Meaning of Self-Help in Social Welfare"

11-15 a.m.—12-45 p.m.

Convocation Hall

Panel I (English)—"How the Concept of Self-Help Applies to Individuals and Families"

11-15 a.m.—12-45 p.m.

McLennan Laboratory, Room 135

Panel 1 (French)—“How the Concept of Self-Help Applies to Individuals and Families”

1-15 p.m.—2-15 p.m.

Mechanical Building, Lecture Theatre : Film Showings

2-30 p.m.—4-30 p.m.

Meetings of Study Groups

4-30 p.m.—6 p.m.

Mechanical Building, Lecture Theatre : Film Showings

4-30 p.m.—6 p.m.

Visits to social agencies

7-30 p.m.—8-30 p.m.

Mechanical Building, Lecture Theatre : Film Showings

8-30 p.m.

Art Gallery of Toronto, 317 Dundas Street, West. Reception for all Conference delegates by the Art Gallery of Toronto and the Canadian Joint Organizing Committee for the Conference

TUESDAY, JUNE 29

9-30 a.m.—10-45 a.m.

Convocation Hall

Plenary Session No. 3—“Threats to Self-Help”

11-15 a.m.—12-45 p.m.

Convocation Hall

Panel II—“How to Meet the Threats to Self-Help”

1-15 p.m.—2-15 p.m.

Mechanical Building, Lecture Theatre : Film Showings

2-30 p.m.—6 p.m.

Mechanical Building, Lecture Theatre : Film Showings

4-30 p.m.—6 p.m.

Visits to social agencies

7-30 p.m.—8-30 p.m.

Mechanical Building, Lecture Theatre : Film Showings

WEDNESDAY, June 30

9-30 a.m.—3 p.m.

Special Meetings

1-15 p.m.—2-15 p.m.

Mechanical Building, Lecture Theatre : Film Showings

3 p.m.—6 p.m.

Garden Parties

8-30 p.m.

Convocation Hall

Plenary Session No. 4—“Co-operative Action and the World Community”

THURSDAY, JULY 1

9-30 a.m.—10-45 a.m.

Convocation Hall

Plenary Session No. 5—"Self-Help in Modern Society"

11-15 a.m.—12-45 p.m.

Convocation Hall

Panel III—"How the Principles of Group Work and Community Organization Work for Self-Help"

1-15 p.m.—2-15 p.m.

Mechanical Building, Lecture Theatre : Film Showings

2-30 p.m.—4-30 p.m.

Meetings of Study Groups

4-30 p.m.—6 p.m.

Mechanical Building, Lecture Theatre : Film Showings

4-30 p.m.—6 p.m.

Visits to social agencies

7-30 p.m.—8-30 p.m.

Mechanical Building, Lecture Theatre : Film Showings

8-30 p.m.

Trinity College Quadrangle

Performance of "Macbeth" by the Earle Grey Festival Co.

FRIDAY, JULY 2

9-30 a.m.—10-45 a.m.

Convocation Hall

Plenary Session No. 6—"Leadership for Self-Help"

11-45 a.m.—12-45 p.m.

Convocation Hall

Panel IV—"How to Develop Leadership for Self-Help through Training and Education of Professional and Volunteer Staff"

1-15 p.m.—2-15 p.m.

Mechanical Building, Lecture Theatre

Film Showings

2-30 p.m.—4-30 p.m.

Meetings of Study Groups

4-30 p.m.—6 p.m.

Mechanical Building, Lecture Theatre

Film Showings

4-30 p.m.—6 p.m.

Visits to social agencies

8-30 p.m.

Convocation Hall

Closing Plenary Session

SATURDAY, JULY 3

9-30 a.m.

Brennan Hall, St. Michael's College
International Committee of Schools of Social Work

10 a.m.—5 p.m.

Hart House, Music Room
Executive Committee of the International Conference of Social Work

2-30 p.m.

Brennan Hall, St. Michael's College
International Committee of Schools of Social Work

7-30 p.m.

Brennan Hall, St. Michael's College
International Committee of Schools of Social Work

SUNDAY, JULY 4

9-30 a.m.

Brennan Hall, St. Michael's College
International Committee of Schools of Social Work

PLENARY SESSIONS

All Plenary Sessions were held in Convocation Hall on the University of Toronto campus.

The Plenary Session speakers received copies of all the reports prepared by the National Committees on the Conference theme which reached the Conference Headquarters in time for distribution.

SUNDAY, JUNE 27—8-30 P.M.

Odeon Theatre—18 Carlton Street (east of Yonge Street)

OPENING PLENARY SESSION

Presiding : George E. Haynes, President, International Conference of Social Work
Welcome on behalf of Canada : Mrs. Kaspar Fraser, Chairman, Joint Organizing Committee for the Seventh International Conference of Social Work
Hon. W. A. Goodfellow, Minister for Public Welfare
Fred G. Gardiner, Mayor, Metropolis of Toronto
Address : "The World We Live In"
Honourable Lester B. Pearson, Canadian Minister of External Affairs, Ottawa

MONDAY, JUNE 28—9-30 A.M.

PLENARY SESSION No. 2

Presiding : George Davidson, Dy. Minister of National Welfare, Ottawa
Address : "The Meaning of Self-Help in Social Welfare"
Dr. Alan Moncrieff, M.D., Nuffield Professor of Child Health, University of London and Director of the Institute of Child Health; and Chairman, British National Committee of the International Conference of Social Work.

TUESDAY, JUNE 29—9-30 A.M.

PLENARY SESSION No. 3

Presiding : Dr. H. M. L. H. Sark, The Hague, Netherlands; Vice-President, International Conference of Social Work
Address : "Threats to Self-Help"
M. Georges Desmottes, Assistant Director, French Ministry of Health, Paris

WEDNESDAY, JUNE 30—8-30 P.M.

PLENARY SESSION No. 4

Presiding : George E. Haynes

Address : "Co-operative Action and the World Community"
Norman Cousins, The Saturday Review, New York City

THURSDAY, JULY 1—9-30 A.M.

PLENARY SESSION No. 5

Presiding : H. H. Keely, Secretary, Ministry of Relief, Resettlement and Social Welfare, Rangoon, Burma

Address : "Self-Help in Modern Society"
Dr. J. F. de Jongh, School of Social Work, Amsterdam, Netherlands

FRIDAY, JULY 2—9-30 A.M.

PLENARY SESSION No. 6

Presiding : Fred K. Hoehler, Executive Director, Citizens of Greater Chicago and Vice-President, International Conference of Social Work

Address : "Leadership for Self-Help"
Dr. A. N. Sinha, Minister for Finance, Government of Bihar, India

FRIDAY, JULY 2—8-30 P.M.

CLOSING PLENARY SESSION

Presiding : George E. Haynes, President, International Conference of Social Work

Speakers : **Impressions of the Toronto Conference**

Mrs. Juana S. Silverio, Director, The Philippine School of Social Work, Philippines Women's University, Manila

Begum Elizabeth V. Noon, Leader, Pakistan Delegation, Karachi

Mlle Sivadon, Inspector General of Social Workers, Social Welfare for the Armed Forces, Paris

Miss Josephina Albano (Pan American Union)

George F. Davidson, Deputy Minister of Welfare, Department of National Health and Welfare, Ottawa

Auld Lang Syne: led by

Miss Younghusband, London School of Economics, England

Dr. Don Howard, California University, U.S.A.

Mlle Trillat, Director, International Social Service, Paris

PANELS

Panel sessions were held in Convocation Hall on the University of Toronto campus.

The Panels discussed four basic problems related to the theme of the Conference. The questions they raised and the points they brought out provided a background for the discussion in the Study Groups. The Panel chairman and members received copies of all the reports prepared by the National Committees on the Conference theme which reached the Conference headquarters in time for distribution.

MONDAY, JUNE 28—11-15 A.M.

Presiding Officer : Mrs. Gulestan R. B. Billimoria, Indian Conference of Social Work, Bombay

PANEL I (ENGLISH) :

“ How the Concept of Self-Help Applies to Individuals and Families ”

Chairman : B. E. Astbury, Family Welfare Association, London

Members : Miss Alison Player, President, Australian Association of Social Workers
Narciso G. Reyes, Philippine Representative on the Executive Board of UNICEF

Jay L. Roney, Director, Bureau of Public Assistance, Social Security Administration, U.S. Department of Health, Education and Welfare
Mrs. Nuna Sailer, Director, School of Social Work, Vienna

MONDAY, JUNE 28—11-15 A.M.

McLennan Laboratory, Room 135

Presiding Officer : M. Jean Nihon, President du Comité Belge de Service Sociale
Brussels

PANEL I (FRENCH)

“ How the Concept of Self-Help Applies to Individuals and Families ”

Chairman : Rev. Andre M. Guillemette, o.p., Director, School of Social Work, University of Montreal

Members : Werner W. Boehm, Associate Professor, School of Social Work, University of Minnesota
Miss Helmer, Adviser on Social Welfare for the Mines of the Sarre
Miss Hayat Malik, Chief, Social Welfare Section, Ministry of National Economy, Damascus
M. P. Goutos, Athens, Greece

TUESDAY, JUNE 29—11-15 A.M.

Presiding Officer : R. E. G. Davis, The Canadian Welfare Council, Ottawa

PANEL II—

“ How to Meet the Threats to Self-Help ”

Chairman : S. K. Dey, West Bengal Development Commissioner, India

- Members :* Yashima Hayasaki, General Affairs Section, Social Welfare Bureau,
Japanese Ministry of Welfare, Tokyo
Otto Klineberg, Director, Division of Applied Sciences, Department of
Social Sciences, UNESCO
Miss Jane M. Hoey, Director of Social Research, National Tuberculosis
Association, New York City
Rev. Heinrich Puffert, Evangelical Church of North Rhineland,
Westphalia

THURSDAY, JULY 1—11-15 A.M.

- Presiding Officer :* Lester B. Granger, Executive Director, National Urban League,
New York City

PANEL III—

“How the Principles of Group Work and Community Organization
Work for Self-Help”

- Chairman :* Moshe Barsela, Director-General, Israel Ministry of Social Welfare,
Tel-Aviv

- Members :* Mrs. Juana S. Silverio, Director, Philippine School of Social Work,
Philippine Women's University, Manila
Miss Bessie Touzel, Executive Director, Community Welfare Council
of the Province of Ontario, Canada
Rev. Lewis L. L. Cameron, Secretary, Committee on Social Service
Church of Scotland
Miss Martha Ezcurra, Social Affairs Officer, Division of Social Welfare,
United Nations

FRIDAY, JULY 2—11-15 A.M.

PANEL IV—

“How to Develop Leadership for Self-Help through Training and
Education of Professional and Volunteer Staff”

- Chairman :* Mrs. Katherine Kendall, Educational Secretary, Council on Social
Work Education, New York City

- Members :* F. F. Lininger, Director, Agriculture Division, FAO
Roger Marier, Associate Professor, School of Social Work, McGill
University
Mrs. Josette Lupinacci, Director, School of Social Work, Rome
U Ba Kin, Secretary, Union of Burma Social Planning Commission,
Rangoon

STUDY GROUPS

STUDY GROUP No. 1—CHILD WELFARE

Chairman : Mrs. D. B. Sinclair, Executive Assistant to the Deputy Minister of Welfare, Department of National Health and Welfare, Canada

Secretary : Ben Schlesinger, Children's Aid and Infants Homes of Toronto

STUDY GROUP No. 2—FAMILY WELFARE

Chairman : Clark W. Blackburn, General Director, Family Service Association of America

Secretary : Miss Enid Heckels, Supervisor, Family Bureau, Winnipeg, Manitoba, Canada

STUDY GROUP No. 3—YOUTH WELFARE

Chairman : Lady Norman, London

Secretary : Miss Ellis, Welfare Council of Toronto

STUDY GROUP No. 4—WELFARE OF THE AGING

Chairman : Miss Enid C. Warsen, Hammersmith Hospital, London

Secretary : Miss Isabel Munroe, Secretary, McGill School of Social Work, Montreal

STUDY GROUP No. 5—SOCIAL SECURITY PROGRAMMES

Chairman : Mrs. Girard, Director, School of Social Work and Social Security, Paris

Secretary : Nicolas Zay, Professor, School of Social Work, University of Montreal

STUDY GROUP No. 6—SERVICES FOR DISABLED AND HANDICAPPED

Chairman : Norman Acton, Assistant Secretary-General, International Society for the Welfare of Cripples

Secretary : Miss Mary Clarke, Canadian National Institute for the Blind, Toronto

STUDY GROUP No. 7—DELINQUENTS

Chairman : A. M. Kirkpatrick, Executive Director, John Howard Society of Ontario, Canada

Secretary : B. M. Baugh, Associate Secretary, John Howard Society of Alberta, Calgary, Canada

STUDY GROUP No. 8—RURAL PROGRAMMES

Chairman : Mrs. Saudamini Mehta, India

Secretary : Miss Betty Graham, Executive Assistant, Children's Aid Society of York Country, Ontario

STUDY GROUP No. 9—HEALTH PROGRAMMES

Chairman : Dr. René Jaqueson, Regional Doctor (Rhône-Alpes) for the French Social Security Administration, Paris

Secretary : Miss Margaret Peck, School of Social Work, Montreal University

STUDY GROUP No. 10—MENTAL HEALTH PROGRAMMES

Chairman : J. D. Griffin, M.D., General Director, Canadian Mental Health Association, Toronto

Secretary : Morton Teicher, Chief Psychiatric Social Worker, Toronto Psychiatric Hospital, Toronto

STUDY GROUP No. 11—RECREATION AND POPULAR CULTURE PROGRAMMES

Chairman : Father Gilles-Marie Belanger, Director, Popular Culture Centre of Laval, Quebec

Secretary : Miss Simone Pare, Secretary, School of Social Work, Laval University, Quebec

STUDY GROUP No. 12—BASIC (FUNDAMENTAL) EDUCATION

Chairman : Mrs. G. R. B. Billimoria, Honorary General Secretary, Indian Conference of Social Work, Bombay

Secretary : W. A. Dyson, Executive Assistant, Federation of Catholic Charities, Montreal, Canada

STUDY GROUP No. 13—CO-OPERATIVES

Chairman : Lady Elizabeth V. Noon, Pakistan

Secretary : Stanley Crow, Executive Officer, Ontario Department of Public Welfare, Toronto

STUDY GROUP No. 14—INSTITUTIONAL PROGRAMMES

Chairman : Mrs. Elsa Wollmer, Royal Swedish Welfare Board, Stockholm, Sweden

Secretary : John Brown, Director of Warrendale, Toronto, Canada

STUDY GROUP No. 15—VOLUNTEER LEADERSHIP TRAINING PROGRAMMES

Chairman : Miss Josephina Albano, Head, Section of Social Work, Division of Labour and Social Welfare, Pan American Union

Secretary : Miss Violet M. Sieder, Community Chests and Councils of America, New York.

STUDY GROUP No. 16—PROFESSIONAL LEADERSHIP TRAINING PROGRAMMES

Chairman : Charles E. Hendry, Director, School of Social Work, University of Toronto

Secretary : Miss Eleanor French, Personnel Secretary, Y.W.C.A. of Canada, Toronto

STUDY GROUP No. 17—LABOUR UNIONS

Chairman : M. Jean Nihon, Chairman, Belgian Committee of Social Service

STUDY GROUP No. 18—MIGRANTS

Chairman : Miss Evelyn Hersey, Technical Cooperation Mission, New Delhi, India

Secretary : Miss Evelyn Horan, 55 York Street, Toronto

STUDY GROUP No. 19—FAMILY ALLOWANCES

Chairman : Paul Leclercq, Director-General, "Editional Sociales Françaises"
Paris

Secretary : Miss Kathleen Morrissy, Department of National Health and Welfare,
Fredericton, New Brunswick

STUDY GROUP No. 20—ADOPTIONS

Chairman : Mrs. Florence Brown, Executive Director, Louise Wise Child Adoption
Centre, New York City

Secretary : Miss Ruby McKay, Superintendent of Child Welfare, Province of British
Columbia, Victoria, Canada

SPECIAL MEETINGS

WEDNESDAY, JUNE 30

8 a.m.

Church of the Redeemer, Avenue Road and Bloor Street

Anglican Service followed by a breakfast

Speaker : Lester B. Granger, Executive Director, National Urban League, New York City, and Chairman, U.S. Committee of the International Conference of Social Work

10 a.m.—12-30 p.m.

“The European Social Welfare Exchange Programme”

Presiding : Richard Clements, Deputy Secretary, National Council of Social Service, London

11 a.m.—12-30 p.m.

A meeting for Conference delegates engaged in social welfare under church auspices. Dr. W. J. Callagher, General Secretary of the Canadian Council of Churches, presiding.

12-30 p.m.—3-30 p.m.

A meeting on : “Areas of Concern and Service of Non-Governmental Organizations interested in Migration”

SATURDAY, JUNE 26—1-30 P.M.—4-30 P.M.

Business meeting of the International Federation to consider the future programme and activities of the organization

INTERNATIONAL COMMITTEE OF SCHOOLS OF SOCIAL WORK

SATURDAY, JULY 3

9-30 a.m.

SESSION 1 (open meeting) :

“Community Development for Health and Welfare and its Implications for Professional Social Work Education” followed by a panel discussion

2-30 p.m.

SESSION 2 (open meeting):

“Field work and Supervision” followed by a panel discussion

7-30 p.m.

SESSION 3 :

(Open only to members of faculties of Schools of Social Work or of organizations directly related to the development of Education in Social Work)

Paper by Dr. J. F. de Jongh, Netherlands

9 p.m.

Hart House Quadrangle
Reception

SUNDAY, JULY 4

9-30 a.m.

SESSION 4 :

(Open to members only as in Session 3)

Business meeting.

PROGRAMMING

As far as possible films were presented on the same or similar topics at each session. Where available, film study guides and other programme material were distributed.

OTHER FEATURES

Some of the same films were provided to the general public over television during the week. In addition, certain films on social work were playing in Toronto theatres.

EXHIBITS

All the exhibits were located in the Gymnasia of Hart House

The exhibit area was open as follows :—

Sunday	1 p.m.—8 p.m.
Wednesday	9 a.m.—4-30 p.m.
All other days	10-30 a.m.—8 p.m.

Booths 1-35 in Room 1, Booths 36—47 in Room 2

Invitations to exhibit were extended to National Committees of the International Conference of Social Work, the intergovernmental organisations concerned with social welfare and related fields, a selected group of international non-governmental organizations, selected publishers of social welfare books and pamphlets and a few others.

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